THE
Sincere CONVERT:

Discovering the small Number of

True BELIEVERS,

And the great difficulty of

SAVING CONVERSION.

Wherein are excellently and plainly opened these Choice and Divine Principles: *Viz:*

1. *That there is a God, and this God is most glorious.*
2. *That God made Man in a Blessed estate.*
3. *Man's Misery by his Fall.*
4. *Christ the only Redeemer by price.*
5. *That few are saved, and that with difficulty.*
6. *That Man's Perdition is of himself.*

Whereto is now added,

The *Saint's Jewel*, shewing h[illegible] apply the Promises; and the [illegible] *Invitation* unto *Jesus Christ*[illegible]

By Tho. Sh[illegible]ard, *sometimes of* En[illegible] C[illegible]*ge in* Cambridge.

Streight is the gate and narrow is the way which leadeth unto Life, and few there be that find it, Mat. 7. 14.

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Deborah Stockbridge
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Sarah Stockbri
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TO THE
Chriſtian READER.

IN theſe evil and perillous Times, God hath not left us without ſome choice Mercies. Our Sins abound, and his Mercies ſuper-abound. The Lord might juſtly have ſpoken thoſe words of death againſt us, which of old he did againſt the Jews, I have taken away my peace from this this People, loving kindneſs and mercies: *Which had he pulled from us, we had cauſe enough to mourn with* Rachel, *and to refuſe comfort; for all our happineſs lies wrapt up in* peace, loving kindneſs *and* mercy. *But God is yet good* [illegible] Iſrael, (*Pſal.* 73. 1.) *he comma[nds] verances for* Jacob, (*Pſal.* 44. 4. [illegible] *rules all the powers of darkneſs* [illegible] 10.) *and tells the Sons of* Be[lial] *corrupt Minds, and curſed P*[illegible] they ſhall proceed no far[ther] their folly ſhall be manifeſ[t]

(2 *Tim.* 3. 8, 9.) *He makes all Enemies, all Devils, all Creatures, to further his own Glory, and the good of his peculiar People. When times are naught and dangerous, he ſaith,* Come, my People, enter into thy Chambers; and ſhut thy doors about thee, hide thy ſelf as it were for a little moment, till the Indignation be overpaſt (*Iſa.* 26. 10.) *If troubles threatens life, he ſaith,* When thou paſſeſt through the Waters I will be with thee, and through the Rivers they ſhall not over-flow thee; when thou walkeſt through the fire, thou ſhalt not be burnt, neither ſhall the flames kindle upon thee: For I am the Lord thy God, *&c.* Iſa. 43. 3. *When enemies are incenſed, fears and ſorrows multiplied, he ſaith,* Fear thou not, for I am with thee, be not diſmayed, for I am thy God: I will ſtrengthen thee, I will help thee, yea I [illegible]hold thee with the right hand of [illegible]teouſneſs. Behold, all they [illegible]incenſed againſt thee ſhall be [illegible] confounded, they ſhall be [illegible] and they that ſtrive with [illegible]iſh, *Iſa.* 41. 10, 11. *Such [illegible]fort and life doth God ſpeak unto*

unto his. And among other Mercies, he ſtirs up the Spirits of his Servants to write many precious Truths and Tracts to further the everlaſting Good of his beloved Ones. If the bottomleſs Pit be open, *and* ſmoak riſe thence, *to darken the Air, and obſcure the way of the Saints,* Rev. 5. 2. Heaven alſo is opened, *Rev.* 11.19. *and there are Lightnings and Voices, to enlighten their Spirits, and direct their Paths. Had ever any Age ſuch Lightnings as we have? Did ever any ſpeak, ſince Chriſt, and his Apoſtles, as Men now ſpeak? We may truly and ſafely ſay of our Divines and Writers,* The Voice of God and not of Man: *Such abundance of the Spirit hath God poured into ſome Men, that it is not they, but the Spirit of the Father that ſpeaks in them.*

What infinite cauſe hath this Age to acknowledge the unſpeakable Mercy of God in affording us ſuch plenty of ſpiritual Tractates, full of Divine, neceſſary, and Conſcience-ſearching Truths, yea precious, Soul-comforting, and Soul-improving [illegible] *ſuch whereby* Head, Heart, [illegible] cheating Errors, *are diſcovered, and prevented, ſuch as ſoundly difference true*

Grace from all Seemings and Paintings. No time, no Nation exceeds us herein: And ſhall we that abound in Truths be penurious in praiſes? Conſider, Reader, *whether ſpiritual Truths be not worthy of thy choiceſt praiſes. Every divine Truth is one of God's eternal Thoughts, its Heaven-born, and bears the Image of God. Truth is the Glory of the Sacred Trinity. Hence the* Spirit *is called* Truth, *Jer.* 5. 6. Chriſt *is called* Truth, *John* 14. 6. *and* God *himſelf is ſaid to be* the God of Truth, *Deut.* 32. 4. *It is ſo delightful to him, that* his eyes are always upon the Truth, *Jer.* 5. 1. *and when the only wiſe God would have Men make a purchaſe, he counſels them to* buy the Truth. *And is it not good counſel? Is it not a good purchaſe? Can you beſtow your pains, or lay out your Money better? If you be dead in ſins and treſpaſſes,* Truth *is the ſeed of a new Life, of a heavenly Birth,* Jam. 1. 18. *If you be in any bondage,* Truth *can make* you free, *John* 8. 32 *If compaſſed about with enemies,* Truth *can ſhield thee,* Pſal. 91. 4. *If you be full of filthy Thoughts and Luſts, or any impurities, the truth can ſanctifie you,* Joh. 17. 17. *If darkneſs and faintneſs poſſeſs your Souls,* Truth

is

is lumen & pabulum animæ, *the Light and Life of the Soul,* Psal. 119. 105.

Let us then advance our Thoughts of Truth, *and rate it above all ſublunary things, and buy it though it coſt us all: it is no* Simony, *it is not too dear, you cannot over-value* Truth. *It is Siſter to the* Peace of God, *which paſſeth all underſtanding. See how God himſelf eſtimates his word and truth,* Psalm 138. 2. Thou haſt magnified thy Word above all thy Name. *Whatſoever God is known by beſides his* Word, *is beneath his* Word. *Take the whole Creation, which is* God's name *in the greateſt Letters, its nothing to his Word and Truth. Therefore Chriſt tells the Phariſees, it is eaſier for Heaven and Earth to paſs, then one tittle of the Law to fail. If the leaſt* Jod *or* Tittle *of the* Law *be prized by God above all the World, let us take heed of undervaluing the great and glorious Truths of the* Goſpel, *and ſettle it as a Law upon our hearts, that we can never overprize or yield ſufficient praiſe for any truth.*

Men can praiſe God for the Bleſſings of the Field, the Seas, the Womb, and of their Shops; but where is the Man that praiſes God for his Bleſſing of Bleſſings, for Truth, *for good* Books, *for heavenly* Treatiſes? *Men ſeldom purpoſely left up their hearts, and voices to Heaven to praiſe God for the Riches of Knowledge beſtowed upon them. In good Books you have Mens Labour, and Goa's Truth: The Tribute of Thanks is due for both; that God enables Men to ſo great Labours, and that he conveys ſuch precious Treaſure through earthen Veſſels.* David *thought it his Duty to praiſe God for* Truth, *Pſal.* 143. 2. *and hath left it upon Record for our Imitation. He ſaw ſuch Excellency, and found ſo much ſweet gain in* Truth, *that he muſt break out in praiſes for it.*

Reader, *Give over thy old way of ſlighting and cenſuring Mens Labours, Experience hath long ſince told thee, that no good comes that way. Now learn to turn thy Prejudice unto Praiſes, and prove what will be the Fruit of honouring and praiſing God for Truths diſpenſed by his faithful Servants. Let me tell thee, this is a chief way to keep* Truth *ſtill amongſt us. If* Truths

be

be not received with the Love of them, *and God honoured for them, presently* strong deluſions *come, and* Truth *muſt ſuffer or flie. God hath made good that promiſe in* Jeremy, *he hath revealed unto us* abundance of Peace and Truth, *and we through ingratitude have forfeited both. Our Peace is ſhaken, and who can promiſe himſelf with* Hezekiah, *there ſhall be peace and truth* in my days; *Peace may fail thee, but let not* Truth, *every good Chriſtian may, and ſhould ſay, with the good King, there ſhall be* Truth *in my days, if not* Peace *and* Truth. *I will ſo far honour* Truth, *as to receive the* Love of it. *I will hold it faſt by Faith, hold it forth by practice, praiſe God daily for it, and venture all in defence of it. So did the Martyrs, whoſe Memory is ſweet, and whoſe Regard is great. It is better ſuffering for Truth, then with Truth: yet if* Truth *muſt ſuffer, or can die, better it is to die with* Truth *than out-live it.*

But thot Truth *may live, and we live by* Truth, *let us magnifie God much for* Truth, *for his Word, and good Books that ſpring thence. Some probably may ſay, its enough to praiſe God for his Word, other*

Books are not tanti, *Wilt thou praiſe God for the Sea, and be unthankful for the Rivers and Springs? Wilt thou lift up thy voice for the great Waters, and be ſilent for the Silver drops and ſhowers? If the former rain affect thee, be not ungrateful for the latter. God would have Men to value his Servants, and praiſe him for their Labours.*

But they have Errors in them.

Be it ſo; ſhall we refuſe to praiſe God for the Flowers and the Corn, becauſe there be ſome weeds in the Garden, and Thiſtles in the Field? Prejudice not thy ſelf, buy, read, take thy delight: Here is a Garden without Weeds, a Corn-field without Cockle or Darnel, Thorn or Thiſtle. Art thou a Sincere Convert? *Here are Truths ſuitable, ſolid, and wholſome; thou mayſt feed and feaſt without fear.*

The Author is one of ſingular Piety, inward acquaintance with God, skill'd in the Deceits of Mens Hearts, able to enlighten the dark corners of the little World, and to give ſatisfaction to ſtaggering Spirits. His work needs not the Purple of anothers Commendation to adorn it. But becauſe cuſtom not neceſſity, (for it is Truths *prerogative*

tive to travel without a Paſport) I ſay, becauſe Cuſtom cauſeth Truth to crave and carry Epiſtles Commendatory; know that the Work is weighty, quick and ſpiritual: And if thine eye be ſingle in peruſing it, thou ſhalt find many precious, Soul ſearching, Soul-quickening, and Soul-enriching Truths in it; yea be ſo warned and awakened, as that thou canſt not bleſs God for the Man and Matter, unleſs thou be poſſeſs'd with a dumb Devil.

To Conclude; Chriſtian Reader, take heed of unthankfulneß: Spiritual Mercies ſhould have the quickeſt and fulleſt Praiſes. Such is this Work, thou foreſaweſt it not, thou contributedſt nothing to the Birth of it: Its a preventing mercy. By it and other of the ſame nature, God hath made Knowledge to abound, the Waters of the Sanctuary are daily encreaſed, and grown deep. Let not the Waters of the Sanctuary put out the fire of the Sanctuary. If there be no praiſe there is no fire. If thy head be like a Winter's Sun, full of Light, and heart like a Winter's earth without fruit: fear leſt thy light end in utter darkneſs, and the Tree of Knowledge deprive thee of the Tree of Life. The Lord grant thou

thou mayeſt find ſuch benefit by this Work, as that thy heart may be raviſhed with Truth, *and raiſed to praiſe God to purpoſe, and made to pray,* Lord, ſtill ſend forth thy Light and Truth, that they may lead us. *So prays*

Thine in Chriſt,

W. Greenhill.

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An

THE Knowledge of Divinity is neceſſary for all ſorts of Men, both to ſettle and eſtabliſh the Good and to convert and fetch in the Bad. God's Principles pull down Satan's falſe Principles ſet up in Man's head, loved and believed with Mens Hearts, and defended by their Tongues. Whilſt theſe ſtrong holds remain unſhaken, the Lord Jeſus is kept off from conquering the Soul.

Now ſpiritual Truths are either ſuch as tend to enlarge the Underſtanding, or ſuch as may work chiefly upon the Affections. I paſs by (in this knowing Age) the firſt of theſe, and (being among a People whoſe Hearts are hard enough) I begin with the latter ſort: For the *Underſtanding*, although it may literally, yet it never ſavingly entertains any truth until the *Affections* be therewith ſmitten and wrought upon.

The Principal Heads inſiſted.

I ſhall therefore here proſecute the unfolding of theſe divine Principles.

Firſt, That there is one moſt glorious God.

Se-

Secondly, that this God made all Mankind at first in *Adam* in a most glorious estate.

Thirdly, That all Mankind is *now* fallen from that estate into a bottomless gulph of Sin and Misery.

Fourthly, That the Lord Jesus Christ is the only means of Redemption of this estate.

Fifthly, That those that are saved out of this woful estate by Christ are very few, and that these few are saved with much difficulty.

Sixthly, That the greatest Cause why so many die and perish in this estate is from *themselves*: Either,

1. By reason of their *bloudy Ignorance*, they know not their misery. Or,

2. By reason of their *carnal security*, they feel not, they groan not under their sin and misery.

3. By reason of their *carnal confidence*, they seek to help themselves out of their misery by their own duties, when they see or feel it. Or,

4. By reason of their *false faith*, whereby they catch hold upon, and trust unto, the Merits of Christ too soon, when they see and feel they cannot help themselves.

THE

THE Sincere Convert:

Discovering the small Number

OF

TRUE BELIEVERS.

CHAP. I.

That there is a God, and this God is most glorious

Exod. 33. 18.

I beseech thee, shew me thy Glory.

THIS is the first Divine Truth, and there are these two parts considerable in it. *The first Principle.*

1. That there is a *God.*
2. That this God is *most glorious.*

I will begin with the first part, and prove (omitting many Philosophical Arguments) *That there is* *There is a God.*

a God, a true God: For every Nation almost in the World, until Christ's Coming, had a several God. Some worshipped the *Sun*, some the *Moon*, called by *Ezekiel*, *the Queen of Heaven*, which some made Cakes unto, some *the whole Heaven*: Some worshipped the *Fire*, some the *bruit Beasts*; some *Baal*, and some *Molech*. The *Romans* (saith *Varro*) had 6000 Gods: who imprisoning the light of Nature, *were given up to sins against Nature*, Rom. 1. either to Worship *Idols* of man's Invention, as the Ignorant; or *GOD and Angels* in those Idols, as the Learned did. But these are all false Gods.

Plin. lib. 1. Nat. Hist.

God the Being of Beings.

I am now to prove, that *there is one true God*, the Being of Beings, or the first Being. Although the proving of this Point seems needless, because every man runs with the Cry, and saith, *there is a God*; yet few throughly believe this Point. Many of the Children of God, who are best able to know mens Hearts, because they *only* study their Hearts, feel this temptation, *Is there a God?* bitterly assaulting them sometimes. The Devil will sometimes undermine, and seek to blow up the strongest Walls and Bulwarks. The light of Nature indeed shews, that there is a God; but how many are there, that by foul sins against their Conscience, blow out and extinguish almost all the light of Nature? And hence tho they dare not conclude, because they have some light, tho dim; yet if they saw their heart, they might see it secretly suspect and question, *whether there be a God*. But grant that none questions this truth, yet we that are Builders, must not fall to a work without our main Props and Pillars. It may appear therefore that there is a God from these grounds. First,

Sin blows out the light of Nature.

First, *From the works of God*, Rom 1 20. When we see a stately House, altho we see not the man that built it, altho also we know not the time when it was built, yet will we conclude thus, surely some wise Artificer hath been working here: can we, when we behold the stately Theatre of Heaven and Earth, conclude other, but that the finger, arms, and wisdom of God have been here altho we see not him that is invisible, and altho we know not the time when he began to build? Every Creature in Heaven and Earth, is a loud Preacher of this truth. Who set those Candles, those Torches of Heaven on the Table? Who hung out those Lanthorns in Heaven, to enlighten a dark World? Who can make the statue of a man, but one wiser than the stone, out of which it is hewn? Could any frame a man, but one wiser and greater than man? Who taught the Birds to build their Nests, and the Bees to set up and ordor their Commonwealth? Who sends the Sun Post, from one end of Heaven to the other, carrying so many thousand Blessings to so many thousands of People and Kingdoms? What Power of Men or Angels can make the least Pile of Grass, to put life into the least Fly, if once dead? There is therefore a power above all created power, which is *God*.

The first ground to prove a God.

Secondly, *From the word of God.* There is such a Majesty stirring, and such secrets revealed in the Word, that if men will not be wilfully blind, they cannot but cry out, *The Voice of God, and not the voice of man.* Hence *Calvin* undertakes to prove the Scripture to be the Word of God, by reason, against all Atheists under Heaven. Hast thou not thought sometimes at a Ser-

The second ground to prove a God.

mon, the Minister hath spoken to none but thee, and that some or other hath told the Minister what thou hast said, what thou hast done, what thou hast thought? Now that Word which tells thee the thoughts of thy Heart, can be nothing else but the Word of an all-seeing God, that searcheth the Heart.

It is the Word of God that quickens the dead.

Again, that Word which quickeneth the dead, is certainly God's Word: but the Word of *God* ordinarily preached *quickeneth the dead*; it maketh the blind to see, the dumb to speak, the deaf to hear, the lame to walk, those that never felt their sins to load them, to mourn, those that never could pray, to breathe out unutterable groans and sighs for their sins.

The third ground to prove a God.

Thirdly, *From the Children of God:* For we may read in mens Foreheads, as soon as ever they are born, the sentence of death; and we may see by mens lives what hellish hearts they have. Now there is a time that some of this wicked brood of men are quite changed, and made all new; they have new minds, new opinions, new desires, new joys, new sorrows, new speeches, new prayers, new lives; and such a difference there is betwixt these and others, that they are hated by others, who loved them well while they loved their sins: and whence came this strange change? Is it from themselves? No; for they hated this new life, and these new men once themselves, *Job* 3. 3. Is it because they would be credited thereby? No; it is to be hated of Father, Mother, Friends, and maligned every where. Is it out of simplicity, or were their brains grown crazy? They were indeed once fools; and I can prove them

them all to be *Solomon's* fools: but even simple men have been known to be more wise for the World, after they have been made new. But lastly, is it now from a slavish fear of Hell, which works this alteration? Nothing less; they abhor to live like Slaves in *Bridewell*, to do all for fear of the whip.

Fourthly, *From God's Register, or Notary, which is in every man; I mean the Conscience of man,* which telleth them there is a God: and altho they silence it sometimes, yet in time of thunder, or some great plague, as *Pharaoh*, or at the day of death, when they are near God's Tribunal, then they acknowledge him clearly. The fearful Terrors of Conscience prove this, which like a Bailiff arrests men for their Debts; *Ergo*, there is some Creditor to set it on: sometimes like a Hangman, it torments men; *Ergo*, there is some strange Judge that gave it that Command. Whence arise these dreadful terrors in men? Of *themselves?* No surely: all desire to be in peace, and so to live and sleep in a whole skin. Comes it from *melancholy?* No; for *melancholy* comes on by degrees: These terrors of Conscience surprise the Soul suddenly at a Sermon, suddenly after the commission of some secret foul sin. Again, melancholy [illegible] may be cured by Physick; but many Physicians have given such men over to none Physic. Melancholy sadness may scorn; but a wounded spirit who can bear? Thus to see that there *is a God.*

The fourth ground to prove a God.

Object. Who ever saw God, that every one is able to affirm that there is a God?

Answ. 1. Indeed, his Face never was seen by mortal man; but his back parts have been seen, and seen, and may be seen by all the World, as hath been proved.

Object. *All things are brought to pass by second Causes.*

Answ. 1. What tho? Is there no master in the house, because the servants do all the work? This great God maintains State; by having all the Creatures in subjection; yet sometimes we may cry out in beholding some special pieces of his Administration: Here is the Finger of God.

Answ. 2. What tho there be such Confusion in the World, as that Shillings stand for Pence, and Counters stand for Pounds, the best men are bought and sold at a low rate, and worst men prized and preferred: yet if we had eyes to see and conceive, we should see an harmony in this discord of things. God is now, like a wise Carpenter, but hewing out his work. There is a Lumber and Confusion seemingly among us: let us stay till the day of Judgment, and then we shall see infinite Wisdom, in fitting all this for his own Glory, and for the good of his People.

Object. *But if there be a God, why hears he not his Peoples Prayers? Why doth he forget them, when they have most need of him?*

Answ. I answer, *Noah's Dove* returns not presently with an Olive-branch of peace in his mouth. Prayer sometimes [illegible] speeds well, returns not presently, for want [illegible] enough to fetch away that abundance of [illegible] which God hath to give. The Lord ever gives [illegible] asking in money or money-worth, in the [illegible], or a better. The Lord ever gives his importunate Beggars their desires, either in Pence by a little and a little, or by Pounds: long he is many times before he gives, but payeth them well for their waiting.

Use 1. This is a Use of *Reproof to all Atheists*, either in *Opinion* or *Practice*.

First, in *Opinion*, such as either conclude or suspect there is no God. Oh blasphemous thoughts! Are there any such men? Men? nay Beasts, nay Devils, nay worse than Devils, for they *believe and tremble*. Yet *the fool hath said in his heart, there is no God*, Psal. 14 1. Men that have little heads, little knowledge without hearts, as Scholars sometimes of weak brains, being guided only by their Books, see how things come by second Causes, yet cannot raise their dull thoughts to the beholding of a first cause. Great Politicians are like Children, always standing on their heads, and shaking their heels against Heaven: these think Religion to be but a piece of Policy, to keep People in awe. Profane Persons desiring to go on in sin without any rub or check for sin, blow out all the Light of Nature, wishing there were no God to punish, and therefore are willing to suspect and scruple that not to be, which indeed is. Those also that have sinned secretly, tho not openly against Nature, or the light of Conscience: God smites them for Incest, Sodomy, Self-pollution, with dismal blindness. Those also that are notorious Worldlings, that look no higher than their Barns, no farther than their Shops: the World is a Pearl in their Eye; they cannot see a God.

A discovery of Atheism.

Lastly, I suspect those men that never found out this Thief, this sin, that was bred and born with them, nor saw it in their own hearts, but there it lies still in some dark corner of their souls to cut their throats: these kind of men, sometimes suspect there is no God. O! this is a grievous sin; for if no God, no Heaven, no Hell, no Martyrs, no Prophets, no Scriptures. Christ was then a horrible

If no God, no Heaven, nor Hell.

rible Her, and an Impostor. Other sins wrong and grieve God, and wound him; but this sin stabs the very heart of God, it strikes at the life, and is (as much as lies in sinful man) the death of God: for it saith, *There is no God.*

A second Reproof to Atheists.

Secondly, this reproveth Atheists *in practice*, which say there is a God, and question it not, but in works they deny him. He that plucks the King from his Throne, is as vile as he that saith he is no King. These men are almost as bad as Atheists in Opinion. And of such dust-heaps, we may find in every corner, that in their practice deny God; men that set up other Gods in God's room, their *wealth*, their *honour*, their *pleasure*, their *backs* and *bellies*, to be their Gods; men that make bold to do that against this true God, which Idolaters dare not do against their Idol-Gods, and that is, continually to wrong this God; men that seek not for all they want by prayer, or return all back again to God by praise.

Use 2. A second Use is, *for Exhortation.* Oh labour to see and behold this God. Is there a God, and thou wilt not give him a good look? Oh pass by all the Rivers, till thou come to the Spring-head; wade through all Creatures, until thou art drowned, plunged, and swallowed up with God. When thou seest the Heavens, say, *Where is that great Builder that made this?* When thou hearest of mutations of Kingdoms, say, *Where is the Lord of Hosts, the great Captain of these Armies?* When thou tastest sweetness in the Creature, or in God's Ordinances, say, *Where is sweetneß it self, beauty it self? where is the Sea of these drops, the Sun of these beams?* Oh that men saw this God! It's Heaven to behold him; thou art then in a corner of Hell,

Hell, that canſt not, doſt not ſee him; and yet what is leſs known than God? Methinks, when men hear there is a God about them, they ſhould be groveling in the duſt, becauſe of his glory: If men did ſee him, they would ſpeak of him. Who ſpeaks of God? Nay, men cannot ſpeak to God; but as beggars have learned to cant, ſo many a man to pray. Oh! men ſee not God in prayer, therefore they cannot ſpeak to God by prayer. Men ſin, and God frowns, (which makes the Devils to quake) yet mens hearts ſhake, not becauſe they ſee him not.

Uſe 3. Oh make choice of this God as thy God. What tho there be a God, if he be not thy God, what art thou the better? Down with all thy Idol-gods, and ſet up this God. If there be any Creature that ever did thee any good, that God ſet not a-work for thy good, love that, think on that as thy *God*. If there be any thing that can give thee any ſuccour on thy death-bed, or when thou art departed from this world, take that to be thy God. Thou mighteſt have been born in *India*, and never have heard of the true God, but worſhipped the Devil for thy God. Oh therefore make choice of him alone to be thy God; give away thy ſelf wholly and for ever to him, and he will give away his whole ſelf everlaſtingly unto thee. Seek him weeping, and thou ſhalt find him. Bind thy ſelf the ſtrongeſt Oaths and Bonds in Covenant to his, and he will enter into Covenant with thee, nd ſo be thine, *Jer.* 50. 3, 4, 5. *Make choice of God for thy God.*

Uſe 4. The fourth Uſe is, an uſe of comfort to hem that forſake all for this God: Thou haſt not oſt all for nought, thou haſt not caſt away ſub-ſtance for ſhadows, but ſhadows for ſomewhat,

Prov. 8. 18. When all comfort is gone, there is a God to comfort thee. When thou hast no rest here, there is a God to rest in: when thou art dead, he can quicken thee; when thou art weak, he is strong; and when Friends are gone, he will be a sure one to thee.

Thus much of the first part of this Doctrine, or divine truth, *That there is a God*: Now it followeth to shew you, that this God is a *most glorious God*, and that in four things he is glorious.

1. In his *Essence*.
2. In his *Attributes*.
3. In his *Persons*.
4. In his *Works*.

There is a glorious God.
1. *God's Essence.*

1. He is Glorious in his *Essence*. Now what this Glory is, no man, or Angel hath, doth, or ever shall know. Their Cockle-shell can never comprehend this Sea; he must have the Wisdom of God, and so be a God, that comprehendeth the Essence of God: but tho it cannot be comprehended what it is, yet it may be apprehended that it is incomprehensible and glorious; which makes his Glory to be the more admired; as we admire the lustre of the Sun the more, in that it is so great we cannot behold it.

2. *God's Attributes.*

2. *God is glorious in his Attributes*, which are those divine perfections whereby he makes himself known unto us. Which Attributes are not Qualities in God but Natures. God's *Wisdom* is God himself, and God's *Power* is God himself, &c. Neither are they divers things in God, but they are divers only in regard of our understanding, and in regard of their different effects on different objects. God punishing the wicked, is the Ju-

stice

stice of God; God compassionating the miserable is the mercy of God.

Now the Attributes of God, omitting curious divisions, are these?

An Explanation of God's Attributes.

1. He is a *Spirit*, or a Spiritual God, *John* 4. 24. therefore abhors all Worship, and all Duties performed without the influence of the Spirit; as, to confess thy sins without shame or sorrow, and to say the Lord's Prayer without understanding, to hear the Word that thou mayest only know more, and not that thou mayest be affected more. Oh! these Carcasses of holy Duties are most odious sacrifices before God.

1. *A spiritual God.*

2. He is a living God, whereby he liveth of himself, and gives life to all other things. Away then with thy dead heart to this Principle of Life to quicken thee, that his Almighty Power may pluck thee out of thy Sepulchre, unloose thy grave Cloaths, that so thou mayest live.

2. *A living God.*

3. He is an *infinite God*, whereby he is without limits of being, 2 *Chron.* 6. 18. Horrible then is the least sin that strikes an infinite great God, and lamentable is the estate of all those with whom this God is angry: thou hast infinite goodness to forsake thee, and infinite power and wrath to set against thee.

3. *An infinite God.*

4. He is an *Eternal God*, without beginning or end of being, *Psal.* 80. 1. Great therefore is the folly of those men that prefer a little short pleasure before this eternal God; that like *Esau*, sell away an everlasting Inheritance for a little Porridge for a base lust, and the pleasure of it.

4. *An eternal God.*

5. *An All-sufficient God.* 5. He is an *All-sufficient God*, Gen. 17. 1. What lack you therefore, you that would fain have this God, and the love of this God, but you are loth to take the pains to find him, or to be at cost to purchase him with the loss of all? Here's infinite, eternal, present sweetness, goodness, grace, glory and mercy, to be found in this God. Why post you from mountain to hill? Why spend you your money, your *thoughts, time, endeavours,* on things that satisfie not? Here is thy resting-place. Thy cloaths may warm thee, but they cannot feed thee; thy meat may feed thee, but cannot heal thee; thy Physick may heal thee, but cannot maintain thee; thy money may maintain thee, but cannot comfort thee, when distress of Conscience and anguish of Heart come upon thee. This God is joy in sadness, light in darkness, life in death, Heaven in Hell. Here is all thine eye ever saw, thine heart ever desired, thy tongue ever asked, thy mind ever conceived. Here is all light in this Sun, and all water in this Sea, out of whom, as out of a Chrystal Fountain, thou shalt drink down all the refined sweetness of all Creatures in Heaven and Earth for ever and ever. All the World is now seeking and tiring out themselves for rest: here only it can be found.

God is joy in sadness.

6. *An omnipotent God.* 6. He is an *Omnipotent God*, whereby he can do whatever he will: yeild therefore, and stand not out in the sinful or subtle close maintenance of any one against this God so powerful, who can crush thee at his pleasure.

7. *An All-seeing God.* 7. He is an *All-seeing God*: He knows what possibly can be or may

by

be known: Approve thy self therefore to this God only in all thy ways. It's no matter what men say, censure or think of thee. It's no matter what thy Fellow-actors on this Stage of the world imagine. God is the Great Spectator that beholds thee in every place: God is thy Spy, and takes compleat notice of all the Actions of thy life; and they are in Print in Heaven, which that great Spectator and Judge will open at the great D[illegible] and read aloud in the Ears of all the World. Fear to sin therefore in secret, unless thou canst find out some dark hole, where the Eye of God cannot discern thee. Mourn for thy secret neglect of Holy Duties, mourn for thy secret Hypocrisie, Whoredom, Profaneness; and with shame in thy Face, come before this God for Pardon and Mercy. Admire and wonder at his patience, that, having seen thee, hath not damned thee.

8. He is *a true God*; whereby he means to do as he saith. Let every Child of God therefore know to his comfort, that whatsoever he hath under a *Promise* shall one day be all made good: and let all wicked men know, whatever threatning God hath denounced, whatsoever arrows are in the bow-string, will one day fly and hit, and strike deep; and the longer the Lord is a drawing, the deeper wound will God's arrow (that is, God's *threatning*) make. 8. *A true God.*

9. He is *an holy God*: Be not ashamed therefore of Holiness; which if it ascend above the common strain of honesty, the blind and mad world accounts it madness. *If the righteous*, that is, those that be most holy, *be scarcely saved, where shall the ungodly and the sinner appear?* 1 Pet. 4. 18. Where? not before Saints nor Angels, for holiness is their trade; 9. *An holy God.*

not

not before the face of the Man Christ Jesus, for Holiness was his *meat and drink*; not before the face of a blessed God, for Holiness is his Nature; not in Heaven, for no unclean thing crawls there: they shall never see God, Christ, Saints, Angels, or Heaven, to their comfort, that are not holy. Wear therefore that as thy Crown now, which will be thy Glory in Heaven; and if this be to be vile, be more vile.

10. *He is a just and merciful God*: Just in himself, and so will punish all sin; merciful in the face of Christ, and so will punish no sin, having already born our punishments for them. A just God against a hard-hearted sinner, a merciful God towards an humble sinner. God is not all Mercy, and no Justice; nor all Justice, and no Mercy. Submit to him, his mercy embraceth thee; Resist him, his justice pursues thee. When a Child of God is humbled indeed, commonly he makes God a hard-hearted, cruel God, loth to help; and saith, *Can such a sinner be pardoned?* A wicked man that was never humbled, makes God a God of Clouts, one that (howsoever he speaks heavy words, yet he is a merciful God, and) will not do as he saith; and he finds it no difficult work to believe the greatest sin may be pardoned. Conceive therefore of him as you have heard.

10. *A just and merciful God.*

Thirdly, *God* is glorious in *Persons*, which are Three, *Father* begetting, *Son* begotten, and the *Holy Ghost*, the Third Person, proceeding. Here the *Father* is called *the Father of Glory*, *Ephes.* 1. Christ is called *the Lord of Glory*, 1 *Cor.* 2. and the Spirit is called *the Spirit of Glory*, 1 *Pet.* 4. The Father is glorious in his gre

3. *God is glorious in his Persons.*

great work of *Election*; the Son is glorious in his great work of *Redemption*; the Holy Ghost is glorious in his work of *Application*: The Father is glorious in chusing the House, the Son is glorious in buying the House, the Spirit is glorious in dwelling in the House; that is, the Heart of a poor lost sinner.

4. He is glorious in his *Works*; in his works of *Creation*, and in his works of *Providence* and *Government*: wonder therefore that he should so vouchsafe to look upon such Worms, such Dunghils, such Lepers as we are; to provide, protect, to slay his Son, to call, to strive, to wait, to give away himself and all that he is worth unto us. Oh, fear this God when you come before him! People come before God in prayer, as before their fellows, or as before an Idol: People tremble not at his Voice in the Word. A King or Monarch will be served in state: yet how rudely, how slovenly do men go about every holy Duty? Thus much for the first principal Head, *That there is one most glorious God.* Now we are to proceed to the second.

4. *God is glorious in his works.*

The end of the first Principle.

CHAP.

CHAP. II.

That this God made all Mankind at first in a most glorious and happy estate, like unto himself.

The second Principle.

FOR the opening of which Assertion I have chosen this Text, *Eccl.* 7. 29. *God made man righteous*; which clearly demonstrates,

That God made all mankind at first in *Adam*, in a most glorious, happy, and righteous estate: Man, when he came first out of God's Mint, shined most glorious. There is a marvellous glory in all Creatures, (the servants and houshold-stuff of man;) therefore there was a greater glory in man himself, the end of them. God calleth a Parliament, and gathers a Council when Man was to be made; and said, *Come let us make man in our own Image*: as tho all the wisdom of the Trinity should be seen in the Creation of man.

The Creature Man's Servant.

Object. *wherein did the glory and blessedness of Man appear?*

Answ. In the Impression of God's Image upon him, *Gen.* 1. 26. Can there be any greater glory for a *Joseph*, for a Subject, than to be like his Prince?

Object. *What was the Image of God?*

Answ. The Schoolmen and Fathers have many curious (yet some necessary, tho difficult) questions about this, I will omit all theirs, and tell you on-

ly

ly what is the Apostle's judgment, *Col.* 3. 20. out of which this general description of God's Image may be thus gathered, *Eph.* 4. 4. 23. *It is man's perfection of Holiness, resembling God's admirable Holiness, whereby only man pleaseth God.*

Man made in a blessed estate.

The Image of God in Man.

For all other Inferior Creatures did carry the marks and footsteps of God's *Power, Wisdom, Goodness*, whereby all these Attributes were seen. One of the most perfect Attributes, his *Holiness*, he would have men only appear in, and be made manifest by *man*, his best inferior Creature: as a King's Wisdom and Bounty appears in managing the affairs of all his Kingdom; but his Royal, Princely, and most eminent perfections appear in the face and disposition of his Son, next under him. But more particularly this Image of God appeared in these four Particulars.

1. In man's *Understanding*, this was like unto God's. Now *God's Image* here chiefly consisted in this particular, viz. As God saw himself, and beheld his own infinite, endless glory and excellency; so man was privy to God's Excellency, and saw God most gloriously: as *Moses*, tho a sinful man, saw him face to face; much more *Adam*, a perfect man. God loving man, could do no less than reveal [illegible] man.

1. In man's understanding.

[illegible]n his *Affections*, the Image [illegible]d chiefly appeared in two [illegible]

2. In [illegible] fections.

[illegible], as God, seeing himself, loved himself: so [illegible] seeing God, loved this God more than the [illegible] more than himself. As Iron put into the [illegible] to be nothing but fire: so *Adam*, being

be-

beloved of God, was turned into a lump of love, to love God again.

Secondly, as God delighteth in himself; so did *Adam* delight in God, took sweet repose in the bosom of God, *Prov.* 8. Methinks I see *Adam* rapt up in contemplative raptures in having this God.

3. *In man's will.*

3. In the Will, the Image of God chiefly appeared in two things.

First, as God only willed himself as his last end: so did *Adam* will God as his last end, not as man doth now.

Secondly, as God willed nothing but good; so did *Adam* will nothing (tho not immutably) but good, for God's will was *his*.

4. *In his life.*

4. In his *Life* God's Image did appear thus, that even as God, if he had assumed man's Nature, would have lived outwardly, so did *Adam*: for God would have lived according to his own will, law and rule, so did *Adam*. *Adam*'s body was the Lantern through which Holiness, like a Lamp burning in his heart, shined; this was God's Image, by means of which (as it is said in the description) he pleased God; simplicity being the ground of love: and hence God did most dearly love him, and highly honour him to be Lord over all Creatures; no evil (supposing he that estate) could hurt him: here [illegible] no sorrow, no sickness, no tears, no fear [illegible], no hell; nor ever should have [illegible] there he had stood.

Object. How was this Estate ours?

Answ. As Christ's righteousness is a [illegible] by imputation, tho he never performed it [illegible] so *Adam*'s righteousness and Image was [illegible] to us, and accounted ours; for *Adam* [illegible]

our Stock or Patrimony, to keep it for us, and to convey it to us. Hence he proving Bankrupt, we lost it. But we had it in his hands, as an *Orphan* may have a great Estate left him, tho he never receive one penny of it, from him that was his *Guardian*, that should have kept it for him, and conveyed it to him.

The Nature of sin.

Use 1. Here see the horrible Nature of sin, that plucks man down by the ears from his Throne, from his perfection, tho never so great. *Adam* might have pleaded for himself, and have said, Altho I have sinned, yet it is but one, and the first fault. Lord, behold I am thy first-born; Oh pity my poor posterity, who are for ever undone, if thou forgivest not. Yet see, one sin weighs him down and all his posterity, (as we shall hear) into eternal Ruine.

God may cu[illegible] a man if he [illegible] not the Law.

Use 2. Hence learn how justly God may require perfect obedience to all the law of every man, and curse him if he do not perform it; Becau[illegible] man was at first made in such a glorious estate, wherein he had power given him to *please God perfectly*; God may therefore require this debt [illegible] perfect obedience. Now man is broke and [illegible] Bi[illegible]on, in Hell he must lie for ever, if he can[illegible] [illegible] Justice every farthing; because God trust[illegible] [illegible] with a stock, which if he had well improved [illegible] [illegible]t have paid all.

Man hath cause to lament.

[illegible] See what cause every [illegible]n to lament his miserable [illegible] is now fallen into. For beggers children [illegible]grants and poor, is not so lamentable as [illegible]t Prince's children to become such. One [illegible]avour with the Prince, grieves not as he doth

doth that was once in favour, but now cast out. Man is now rejected of God, that was beloved of God: He is now a Runnagate up and down the Earth that was once a Prince and Lord of all the World. This is one aggravation of the Damned's sorrow; Oh the hopes, the means, the mercies that once I had! Can these, do these lament for the loss of their hopes and common mercies? Lord, what hearts then have men that cannot, do not, that will not lament the loss of such *special high favours* now gone, which once they had! It is said, that those that saw the glory of the first Temple, wept when they saw the glory of the second, and how inferior it was to the first. You that either have the Temple of God begun to be repaired in you, or not begun at all: Oh think of the Temple burnt, the glory of God now vanished and lost.

Man before his fall was a Prince and Lord over the World.

Use 4. This speaks comfort to all God's People. If all *Adam*'s posterity were perfectly righteous in him, then thou that art of the Blood Royal, and in Christ, art perfectly righteous in him much more: Inasmuch as the righteousness of the second *Adam* exceed the first; so art thou more happy, more holy in the second *Adam*, than ever the first Adam was: he might lose all his righteousness, but the second *Adam* cannot, hath not; so that Christ may be damned, then thou [illegible] lie not.

Comfort to God's People.

Use 5. This likewise reproveth three [illegible] People.

1. Such as are ashamed [illegible] lineſs. Lord, what time [illegible] fall'n into now! The [illegible]

A threefold reprehension.

God, which was once mens glory, is now their shame; and Sin, which is mens shame, is now their glory. The World hath raised up many false reports of holy courses, calling it folly and preciseness, pride, hypocrisie; and that, whatsoever shews men may make, they are as bad as the worst, if their sins were writ in their foreheads. Hence it cometh to pass that many a man, who is almost perswaded to be a *new man*, and to turn over a new leaf, dares not, will not for shame of the world, enter upon religious Courses. What will they think of me then? (saith he) Men are ashamed to refuse to drink Healths, and hence maintain them lawful. Our Gallants are ashamed to stay a mile behind the Fashion: hence they will defend open and naked Breasts, and strange Apparel, as things comely. Oh time-servers! that have some *Conscience* to desire to be honest, and to be reputed so, yet conform themselves to all *Companies*. If they hear others swear, they are ashamed to reprove them: they are ashamed to enter the lists of holy discourse in bad company, and they will pretend discretion, and we must not cast Pearls before Swine; but the bottom of the business is, they are ashamed to be holy. Oh fearful! Is it a shame to be like God? Oh sinful wretches! Is it a credit to be any thing but religious? and with *many* Religion is a shame. I wonder with what face thou darest pray, or with what look thou wilt behold the Lord of glory at the last day, who art ashamed of him now, that will be admired of all Men, Angels and Devils, then. Dost thou look for wages from Christ, that art ashamed to own Christ, or to wear his Livery?

Men for shame of the world afraid to enter upon religious courses.

2. It

2. It reproves them that hate holiness; which is more than to be ashamed of it.

Men that content themselves with a certain measure of holiness, and go no farther.

3. It reproves them that content themselves with a certain measure of holiness; Perfect holiness was *Adam's* Image, whereby *he pleased God:* and shall a little holiness content thee?

Now there are three sorts of them.

1. The *Formalist*, who contents himself with some holiness, as much as will credit him.

The Form and Name of Religion is *honos*, honour, sometimes; but the power and practice of it is *onus*, a burthen: hence Men take up the first, and shake off the second. And indeed the greatest part take up this course: If they have no goodness, they should be the shame, scorn, and table-talk of the times; therefore every man will for his honour's sake have this *form*. Now this form is according to the mould wherein he is cast. If his acquaintance be but civil, he will be like them, if they be more exact, as to *pray*, *read*, *confer*, he will not stay one Inch behind them. If to be better than his Companions, to bear the bell before them, will credit him, he will be so whatever it cost him. But yet he never will be so exact in his course as to be hated for it, unless he perceives the hatred he contracts from some men shall be recompensed with the more love and credit by other men. He disguiseth himself according to the places or company he comes into. King *Joash* was a good man so long as *Jehoiada* the Priest lived. If a little Religion will serve to credit men, that shall serve for that time; If more in another place, you shall

Formal men conform to the Company they keep.

then

then have them commending good men, good Sermons, good Books, and drop forth two or three good Sentences: what will they think of him then? They cover themselves over with these Fig-leaves of common honesty, to cover their Nakedness; they bait all their courses over with *honesty*, that they may catch, for they fish only for credit. One may trap these people thus: Follow them in their private houses, there is *worldliness, passion, coolness*; and to their private Chambers, there they ordinarily neglect or shuffle over Duties to their private vain thoughts. In this Tiring-house you shall then see these *Stage-players*, their Shop-windows are shut, here no Honesty is to be seen scarce, because their gain, their respect comes not in at this door, where none beholds them. Let either Minister, or any faithful Friend, search, try, discover, accuse and condemn these men as rotten (tho gilded) Posts, as unsound, hollow-hearted wretches; their Hearts will swell like Toads, and hiss like Snakes, and bark like Dogs against them that thus censure them, because they rob them of their God they served; their gain is gone.

The Formalist's shuffling in God's duties.

2. *The guilty self-condemned sinner*, that goes farther than the Formalist, and contents himself with so much holiness as will quiet him: and hence all the Heathen have had some Religion, because they had some Conscience to trouble them, *Rom.* 12. This man, if he hath lived in foul sins, and begins to be rack'd and troubled for them, he will then confess and forsake those sins; but how? as a Dog doth his meat, not because he hates his Carrion,

Many men leave their sins for fear of the punishment, not because they hate their sins.

rion,

rion, but because he fears the Cudgel: he performs holy duties, not because he will use them, but because he must use them, there is no quiet else. If *Conscience* be still, he omits Duties. If *Conscience* cry and stir, he falls into Duties; and so hath his good mood, as *Conscience* hath his fits. They boast and crow over Hypocrites, because the Holiness they have is not a bare shew: no, but it is to stop the Conscience, and only to quiet the clamours of that. Thou dost bribe, and so quiet (the Bailiff) thy *Conscience*, by thy *praying*, *hearing* and *sorrowing*; but *God* thy Judge hath heavy things to lay to thy charge, before whom thou shalt shortly with dread appear, *Ezek.* 33. 10.

Many men labour for just so much holiness as will save them.

3 *The pining and devout Hypocrite*, that being pursued with the fear of Hell, goes farther, and labours for just so much Holiness as will save him only, and carry him to Heaven at last. Hence the young man in the *Gospel* came with that great question to Christ, which many unsound Hearts come with to Ministers now, *What he should do to inherit eternal life.* These people set up such a man in their thoughts to be a very honest man, and one doubtless that shall be saved; and hence they will take him to be their Copy and Sampler, and labour to do as he doeth, and to live just as he lives, and to hold Opinions as he holds, and so hope to be saved. They will ask very inquisitively, *What is the least measure of Grace*, and *the least Grain of Faith?* and the best Sermons are not such as humble them most, but such as flatter them best; wherein they may hear how well good desires are accepted of by God; which if they hear to be of that vertue to save them, *God* shall be served *only* with good de-

desires, and the Devil *in their actions* all their lives.

Thus they make any thing serve for God: they labour not after so much business as will honour Christ, but after just so much as will bear their Charges to Heaven, and save themselves. For this is one of the greatest differences betwixt a Child of God and an Hypocrite. In their obedience, the one takes up duties out of love to Christ, to have him; and hence he mourns daily, because Christ is no greater gainer by him; the other out of love to himself, meerly to save his own Soul; and hence he mourns for his sins, because they may damn him. Remember that place therefore, 1 *Cor.* 15. *ult.*

Many men would have holiness, not to honour Christ, but to bear their charges to Heaven.

Use 6. Lastly, Labour to get this Image of *God* renewed again. Honest men will labour to pay their debts: this is *God's debt*. How do men labour to be in the fashion? better to be out of the world than out of the fashion. To be like God in Heaven's fashion, Angels fashion. and it will be in fashion one day, when the *Lord Jesus* shall appear: then if thou hast the Superscription and Image of the Devil, and not the Image of God upon thee, God and Christ will never own thee at that day. Labour therefore to have *God's Image* restored again, and Satan's washed out: seek not, as many do, to purchase such and such a Grace first: But,

God's Image must be renewed. To be like God is the fashion of Heaven and Angels. How to gain the Image of God.

1. Labour to mortifie and subdue that sin which is opposite in thine heart to that Grace. First *put*

off the old man, Rom. 6. 7. and then *put on the new* Eph. 4.

2. Labour for a melting tender heart for the least sin. Gold is then only fit to receive the impression when it is tender and is melted: when thine heart is heated therefore at a Sermon, cry out, Lord now strike, now imprint thine Image upon me.

3. Labour to see the Lord Jesus in his Glory. For as wicked men looking upon the evil example of great ones in the world, that will bear them out, grow like them in villany; so the very beholding the *glorious grace in Christ*, the great Lord *of glory*, transformeth men into this Image, 2 *Cor.* 3. 16, 17. As the glass set full against the Sun receives not only the beams, as all other dark bodies do, but the Image of the Sun: so the understanding with open face beholding Christ, is turned into the Image and likeness of Christ. Men now adays look only to the best mens lives, and see how they walk and rest here: Oh look higher to this blessed face of God in Christ as thine own. As the application of the Seal to the Wax imprints the Image; so to view the grace of Christ as all thine, imprints the same Image strongly on thy Soul. I come now to the third principal Head in order, which I shall insist upon out of *Rom.* 3. 23. *All have sinned, and are deprived of the Glory of God.*

CHAP.

CHAP. III.

That all Mankind is fallen by sin from that glorious Estate he was made in, into a most woful and miserable Condition.

THE Devil abusing the Serpent, and man abusing his own free-will, overthrew *Adam*, and in him all his Posterity by sin, *Gen.* 3. 1, 2, 3, *&c.* *The third Principle.* *Man's Misery by his Fall.*

Now man's Misery appears in these two things.

1. His misery in regard of sin.

2. His misery in regard of the consequences of sin.

1. His misery in regard of sin, appears in these particulars.

1. Every man living is born guilty of *Adam's* sin. Now the justice and equity of *God*, in laying this sin to every man's charge, though none of *Adam's* Posterity personally committed it, appears thus. *Man's Misery in regard of sin.*

First, If *Adam* standing, all mankind had stood; then it is equal, that he *falling*, all his Posterity should fall. All our estates were ventured in this ship; therefore if we should have been partakers of his gains, if he had continued safe, it's fit we should be partakers of his loss too.

But secondly, we were all in *Adam*, as a whole Country in a Parliament-man; the whole Country doth what he doth. And although we made no particular choice of *Adam* to stand for us, yet the Lord made it for us; who, being Goodness it self, bears more good will to man, than he can or could bear to himself; and, being Wisdom it self, made the wisest choice, and took the wisest course for the good of man. For this made most for mens safety and quiet; for if he had stood, all fear of losing our happy estate had vanished; whereas if every man had been left to stand or fall for himself, a man would ever have been in fear of falling.

Men were all in Adam *as a whole Country is in a Parliament-man.*

And again, this was the sure way to have all mens estates preserved; for having the charge of the estates of all men that ever should be in the world, he was the more pressed to look the more about him, and so to be more watchful that he be not robbed, and so undo and procure the curses of so many thousands against him. *Adam* was the head of mankind, and all mankind naturally are members of that Head; and if the Head invent and plot treason, and the Head practice treason against the King or State, the whole body is found guilty, and the whole body must needs suffer. *Adam* was the poysoned root and cistern of all mankind: now the branches and streams being in the root and spring *originally*, they therefore are tainted with the same poysoned Principles. If these things satisfie not, God hath a day coming wherein he will reveal his own righteous proceedings before men and Angels.

Adam *the head of Mankind.*

Rom. 2. 4.

V

Use 1. Oh that men would consider this sin, and that the consideration of it could humble Peoples hearts! If any mourn for sin, it is for the most part for other foul actual sins, few for this sin that first made the breach, and began the controversie betwixt God and Man. Next unto the sin against the *Holy Ghost*, and contempt of the *Gospel*, this is the greatest sin that crieth loudest in God's Ears for vengeance day and night against a world of men. For now mens sins are against God in their base and low estates; but this sin was committed against *Jehovah*, when man was at the top of his preferment. Rebellion of a Traitor on a dunghil is not so great as of a favourite in Court. Little sins against light are made horrible; no sin by any man committed was ever against so much light as *Adam* had. This sin was the first that ever displeased *God*. Drunkenness deprives God of the glory of *Sobriety*; Whoring, of *Chastity*; but this sin darkens the very Sun, defaces all the Image of God, the glory of Man, and the glory of God in man; that is the first sin ever did thee mischief. This sin, like a Captain, hath gathered together all those troops and swarms of sins that now take hold upon thee. Thank this sin for an heard heart thou so much complainest of: thank this sin for that hellish darkness that overspreads thee. This hath raised Satan, Death, Judgment, Hell, and Heaven against thee.

The horrible nature of the first sin.

The sin of Adam defaced all the Image of God.

The hainousness of Adam's sin.

Oh consider these sins that are packt up in this evil. 1. Fearful *Apostasie* from God like a Devil. 2. Horrible *Rebellion* against God, in joyning sides with the Devil, and taking God's greatest Enemy's part against God. 3. Woful *Unbelief*, in suspecting God's threats to be true. 4. Fearful *Blasphemy*, in conceiving the Devil (God's Enemy, and Man's Murtherer) to be more true in his Temptations than God in his Threatnings. 5. Horrible *Pride*, in thinking to make this sin of eating the forbidden Fruit to be a step and a stair to rise higher, and to be like God himself. 6. Fearful *Contempt of God*, making bold to rush upon the Sword of the threatning secretly, not fearing the Plague denounced. 7. Horrible *Unthankfulness*, when *God* had given all but one Tree, and yet he must be fingering that too. 8. Horrible *Theft*, in taking that which was none of his own. 9 Horrible *Idolatry*, in doting upon, and loving the Creature more than God the Creator, who is blessed for ever.

1. *Apostasie.*
2. *Rebellion.*
3. *Unbelief.*
4. *Blasphemy.*
5. *Pride.*
6. *Contempt of God.*
7. *Unthankfulness.*
Theft.
9. *Idolatry.*

You therefore that now say, No man can say black is your Eye, you have lived civilly all your days, look upon this one grievous sin, take a full view of it, which thou hast never shed one tear for as yet, and see thy misery by it, and wonder at God's Patience, he hath spared thee who wast be

born branded with it, and hath lived guilty of it, and muſt periſh for ever for it, if the Lord from Heaven pity thee not.

But here is not all: conſider, Secondly, every man is born ſtark dead in ſin, *Eph.* 2. 1. he is born empty of every inward principle of life, void of all grace, and hath no more good in him (whatſoever he thinks) than a dead carrion hath. And he is under the power of ſin, as a dead man is under the power of death, and cannot perform any act of life: their bodies are living Coffins to carry a dead ſoul up and down in. *Secondly, dead in ſin.*

'Tis true (I confeſs) many wicked men do many good Actions, as *praying, hearing, Almsdeeds*; but it is not from any inward Principle of life. External motives, like *plummets* on a dead (yet artificial) Clock, ſet them a running. *Jehu* was Zealous, but it was only for a Kingdom; the *Phariſees* gave *Alms* only to be ſeen of men. If one write a Will with a dead man's hand deceaſed, that Will cannot ſtand in any Law; it was not his Will, becauſe it was not writ by him by any inward Principle of Life of his own. Pride makes a man *preach*, Pride makes a man *hear*, and *pray* ſometimes. Self-love ſtirs up ſtrange deſires in men, ſo that we may ſay, this is none of God's act by his grace in the ſoul, but Pride and Self-love. Bring a dead man to the fire, and chafe him, and rub him, you may produce ſome heat by this external working upon him; but take him from the fire again, and he is ſoon cold; ſo many a man that lives under a ſound Miniſter, under the laſhes and knocks of a chiding, ſtriving *Conſcience*, he *Eſt actions of the wicked how ſinful.*

hath ſome heat in him, ſome affections, ſome fears, ſome deſires, ſome ſorrows ſtirred; yet take him from the Miniſter, and his chafing *Conſcience*, and he grows cold again preſently, becauſe he wants an inward principle of Life.

Of lamentation.

Which point might make us to take up a bitter lamentation for every natural man. It is ſaid, *Exod.* 12. 30. *That there was a great cry in* Egypt, *for there was not an houſe wherein there was not one found dead.* O Lord in ſome Towns and Families, what a world of theſe are there? Dead Husband, dead Wife, dead Servants, dead Children, walking up and down in their ſins, (as Fame ſaith ſome men do after death) with grave cloaths about them; and God only knows whether they ſhall live again or not. How do men lament the loſs of their dead Friends! Oh thou haſt a precious ſoul in thy boſome ſtark dead; therefore lament thine eſtate, and conſider it ſeriouſly.

How every Natural man is dead while he lives.

1. *Dead men cannot ſtir.*

Firſt, a dead man cannot ſtir, nor offer to ſtir; a wicked man cannot ſpeak one good word, or do any good action. If Heaven it ſelf did lie at the ſtake for doing it, nor offer to ſhake off his ſins, nor think one good thought. Indeed he may ſpeak and think of good things, but he cannot have good Speeches nor good Thoughts: as an holy man may think of evil things, as of the ſins, of the times, but the thought of thoſe evil things is good, not evil; ſo *è contra.*

2. *Dead men fear no dangers*

Secondly, a dead man fears no dangers, though never ſo great, though never ſo near. Let Miniſters

nisters bring a natural man tidings of the approach of the devouring plagues of God denounced, he fears them not.

Thirdly, a dead man cannot be drawn to accept of the best offers. Let *Christ* come out of Heaven, and fall about the neck of a natural man, and with Tears in his Eyes beseech him to take his blood, himself, his Kingdom, and leave his sins, he cannot receive this offer.

3. *Dead men refuse the best offers.*

Fourthly, a dead man is stark blind, and can see nothing, and stark deaf, and hears nothing, he cannot tast any thing: so a natural man is stark blind, he sees no God, no Christ, no wrath of the Almighty, no glory of Heaven. He hears the Voice of a man, but he hears not the Voice of God in a Sermon: *He savoureth not the things of God's Spirit.*

4. *Dead men neither hear nor see.* *Mat.* 23. 37, 38.

Fifthly, a dead man is senseless, and feels nothing: so, cast mountains of sin upon a wicked man, he feels no hurt, until the flames of Hell break out upon him.

5. *Dead men are senseless.*

Sixthly, a dead man is a speechless man, he cannot speak unless it be like a Parrot.

6. *Dead men are speechless.*

Seventhly, he is a breathless man. A natural man may say a Prayer, or devise a Prayer out of his Memory and Wit, or he may have a few short-winded wishes; but to pour out his Soul in Prayer, in the Bosom of God, with groans unutterable, he cannot. I wonder not to see so many Fa-

7. *Dead men are breathless.*

milies without Family-prayer; Why? They are dead men, and lie rotting in their ſins.

8. *Dead men wont beauty.*

Eightly, a dead man hath loſt all Beauty; ſo a meer natural man hath loſt all Glory; he is an ugly Creature in the ſight of God, good men, and Angels, and ſhall one day be an abhorring to all fleſh.

9. *Dead men have worms gnawing on them.*

Ninthly, a dead man hath his worms gnawing him; ſo natural men have the worm of Conſcience breeding now, which will be gnawing them ſhortly.

10. *Dead men are caſt into the Grave.*

Laſtly, dead men want nothiug but caſting into the Grave; ſo there wants nothing but caſting into Hell for a natural man. So that as *Abraham* loved *Sarah* well while living, yet when ſhe was dead, he ſeeks for a burying-place for her, to carry her out of his ſight; ſo God may let ſome fearful Judgment looſe, and ſay to it, Take this dead Soul out of my ſight, *&c.* It was a wonder that *Lazarus*, though lying but four days in the Grave, ſhould live again. Oh, wonder thou, that ever God ſhould let thee live, that haſt been rotting in thy ſin twenty, thirty, perhaps ſixty years together.

Thirdly, Natural men are born full of ſin.

III. Every natural man and woman is born *full of all ſin*, *Rom.* 1. 29. as full as a Toad is of Poiſon, as full as ever his skin can hold; Mind, Will, Eyes, Mouth, every Limb of his Body, and every piece of his Soul is full of ſin. Their Hearts are bundels of ſin: hence *Solomon* ſaith, *Fooliſhneſs is bound up in the heart of a child*; whole treaſures of ſin.

An

An evil man (saith Christ) *out of the evil* treasure *of his heart, bringeth forth evil things*; Jam. 3. 6. nay, raging seas of sin. *The tongue is a world* of mischief. What is the Heart then? *For out of the abundance of the Heart the Tongue speaketh*; so that look about thee and see, what-ever sin is broached, and runs out of any man's Heart into his Life through the whole World, all those sins are in thine Heart; thy Mind is a Nest of all the foul Opinions and Heresies that ever were vented by any man; thy Heart is a stinking sink-hole of all Atheism, Sodomy, Blasphemy, Murther, Whoredom, Adultery, Witchcraft, Buggery, so that if thou hast any good thing in thee, it is but as a drop of Rose-water in a bowl of Poyson; where fallen, it is all corrupted.

It is true, thou feelest not all these things stirring in thee at one time, no more than *Hazael* thought he was or should be such a Blood-sucker, when he asked the Prophet *Elisha* if he were a *Dog*; but they are in thee like a nest of Snakes in an old hedge. *Hazael* and *Elisha*. Although they break not out into thy Life, they lie lurking in thy Heart; they are there as a filthy puddle in a barrel, which runs out, because thou haply wantest the temptation or occasion to broach and tap thine Heart, or because of God's restraining grace by *Fear*, *Shame*, *Education*, and *good Company*, thou art restrained and bridled up. And therefore when one came to comfort that famous Picture, Pattern, and Monument of God's Justice, *Francis Spira*, by seven years horror and grievous distress of Conscience, when one told him he never had committed such sins as *Manasses*, and therefore he

he was not the greatest sinner since the Creation, as he conceived; he replied, that he should have been worse than ever *Manasses* was, if he had lived in his time, and been on his Throne.

Mr. *Bradford.* Mr. *Bradford* would never have lookt upon any ones lewd Life with one Eye, but He would presently return within his own Breast with the other Eye, and say, *In this my vile Breasts remains that sin, which without God's special grace I should have committed as well as he.* Oh methinks this might pull down mens proud conceits of themselves, especially such as bear up and comfort themselves in their smooth, honest, civil Life, such as through Education have been washed from all foul sins; they were never tainted with Whoredom, Swearing, Drunkenness, or Prophaneness; and here they think themselves so safe, that God cannot find in his Heart to have a thought of damning them.

Oh consider of this point, which may make thee pull thine Hair from thine head, and turn thy Cloaths to Sack-cloth, and run up and down with amazement and paleness in thy Face, and horror in thy Conscience, and Tears in thine Eyes. What though thy Life be smooth? what though thy outside, thy Sepulchre be painted? Oh thou art full of rottenness, of sin, within. Guilty, not before men, as the sins of thy Life make thee; but before God, of all the sins that swarm and roar in the whole World at this day: for God looks to the Heart: guilty thou art therefore of heart-whoredom, heart-sodomy, heart-blasphemy, heart-drunkenness, heart-buggery, heart-oppression, heart-idolatry; and these are the sins that terribly provoke the wrath of Almighty God against

againſt thee, *Iſa.* 57. 17. *For the Iniquity of his covetouſneſs* (ſaith our Tranſlation) *I ſmote him*; but the *Hebrew* renders it better, *For the Iniquity of his Concupiſcence* (which is the ſin of his Heart and Nature) *I ſmote him.* As a King is angry and muſters up his Army againſt Rebels, not only which bring their Souldiers out to fight, but who keep Souldiers in their Trenches ready for to fight. Theſe ſins of thine heart are already armed to fight againſt *God* at the *watch-word* or *alarm* of any temptation: nay, I dare affirm, and will prove it, that theſe ſins provoke God to anger, and are as bad, if not worſe then the ſins of thy Life. For,

Sins of the Heart worſe than the ſins of the Life.

1. The ſin of thine Heart or Nature is the cauſe, the womb that contains, breeds, brings forth, ſuckles all the litter, all the troop of ſins that are in thy Life; and therefore, giving Life and Being to all other, it's the greateſt ſin.

2. Sin is more abundantly in the *Heart* then in the Life. An actual ſin is but a little breach made by the ſea of ſin in thine Heart, where all ſin, all poiſon is met and mingled together. Every actual ſin is but as a ſhred broken off from the great bottom of ſin in the heart: and hence Chriſt ſaith, *Out of the abundance of the heart the Mouth ſpeaketh; and out of the evil treaſure of the Heart we bring forth evil things.* A man ſpending Money (I mean *ſin* in the Life) is nothing to his Treaſure of ſin in the Heart.

3. Sin is continually in the Heart. Actual ſins of the Life flie out like ſparks, and vaniſh, but this brand is always glowing within. The Toad ſpits Poiſon

3. *Sins in the Heart break out like ſparks in the actions.*

ſome-

sometimes, but it retains and keeps a poysonful nature always. Hence the Apostle calls it, *Sin that dwells in me, Rom.7.* that is, which always lies and remains in me. So that, in regard of the sins of thy Heart, thou dost rend in pieces and break, 1. All the Laws of God, 2. At one clap. 3. Every moment of thy Life. Oh, methinks the thought of this might rend an Heart of Rock in pieces, to think I am always grieving God, at all times whatsoever I do.

4. Sin of the Life is as in the Porch, but sin in the Heart is as in the House.

4. Actual sins are only in the Life and outward Porch; sins of the Heart are within the inward House. One Enemy within the City is worse than many without; a Traitor on the Throne is worse than a Traitor in the open field. The Heart is *Christ's Throne.* A Swine in the best room is worse than in the outward house. More I might say, but thus you see sins of the *Life* are not so bad, nor provoke God's wrath so fiercely against thee, as the sins of thine *Heart.* Rejoyce not therefore so much that thou hast not been so bad as others are, but look upon thy black feet, look within thine own heart, and lament that in regard of thy sins, *there* thou art as bad as any: mourn not so much meerly that thou hast sinned, as that thou hast a nature so sinful, that it is thy nature to be proud, and thy nature to be vain and deceitful; and loath not only thy sins, but thy self for thy sin, being brimful of unrighteousness. But here is not all; consider fourthly,

Sins of the Heart provoke God more than the sins of the Life.

IV. *That*

IV. *That whatever a natural man doth is sin.* As the in-side is full, so the out-side is nothing else but sin; at least in the sight of an holy God, though not in the sight of blind sinful men. Indeed he may do many things which for the matter of them are good; as he may *give alms, pray, fast, come to Church,* but as they come from him they are sin, as a man may speak good words, but he cannot indure to hear him speak, because of his stinking breath which defiles them. Some actions indeed from their general nature are *indifferent,* for all *indifferences* lie in *generals*; but every deliberate action considered *in individuo,* with all its circumstances, as *time, place, motive, end,* is either morally good, or morally evil, as may be proved easily; morally good in good men, morally evil in unregenerate and bad men. For let us see particular actions of wicked men.

Every action is sinful as coming from a natural man.

Actions of wicked men are only evil.

1. All their *thoughts* are only evil, and that continually, *Gen.* 6. 5.

1. *Thoughts.*

2. All their *words* are sins, *Psalm.* 50. 16. *Their Mouths are open Sepulchres, Rom.* 3. 13. which smell filthily when they are opened.

2. *Words.*

3. All their *civil actions are sins,* as their eating, drinking, buying, selling, sleeping, and ploughing, *Prov.* 21. 4.

3. *Civil Actions.*

4. All their *religious actions* are sins, as coming to Church, praying, *Prov.* 15. 8, 9. 28. 9. fasting

4. *Religious Actions.*

and

and mourning; roar and cry out of thy self till dooms-day, they are sins. *Isa.* 56.

5. Zealous Actions.

5. All their most *zealous actions* are sins, as *Jehu*, who kill'd all *Baal's* Priests: because his action was outwardly and materially good, therefore God rewarded him with temporal favours; but because he had an Hawk's Eye to get and settle a Kingdom to himself by this means, and so was Theologically evil, therefore God threatens to be revenged upon him, *Hosea* 1. 4.

6. Wisdom.

6. Their *Wisdom* is sin. Oh, men are often commended for their Wisdom, Wit and Parts; yet those Wits, and that Wisdom of theirs is sin, *Rom.* 8. *The Wisdom of the Flesh is enmity against God.*

Thus all they have or do are sins, for how can he do any good Action whose Person is filthy? *A corrupt Tree cannot bring forth good fruit:* thou art out of Christ, therefore all thy good things, all thy kindnesses done unto the Lord, and for the Lord, as thou thinkest, are most odious to him. Let a woman seek to give all the content to her Husband that may be, not out of any love to him, but only out of love to another man, he abhors all that she doth. Every wicked man wants an inward principle of Love to God and Christ, and therefore though he seeks to honour God never so much, all that he doth, being done out of love to himself, God abhors all that he performs. All the good things a wicked man doth, are for himself, either for self-credit, or self-

Wicked men want a principle of Love to God and Christ.

ſelf-eaſe, or ſelf-content, or ſelf-ſafety; he ſleeps, prays, hears, ſpeaks, profeſſeth for himſelf alone; hence acting always for himſelf, he committeth the higheſt degree of Idolatry, he plucks God out of his Throne, and makes himſelf a *God*, becauſe he makes himſelf his laſt end in every action; for a man puts himſelf in the room of God, as well by making himſelf his *finis ultimus*, *Jer.* 20. 13. as if he ſhould make himſelf *Primum principium*. Sin is a forſaking or departing from God. Now every natural man remaining always in a ſtate of ſeparation from God, becauſe he always wants the bond of Union, which is Faith, is always ſinning. God's Curſe lies upon him, therefore he brings out nothing but Briers and Thorns, *Deut.* 30.

Object. But thou wilt ſay, *If our praying and hearing be ſin, why ſhould we do theſe Duties? We muſt not ſin.*

Anſw. 1. Good duties are good in themſelves, although coming from thy vile heart they are ſins.

2. It is leſs ſin to do them, than to omit them; therefore if thou wilt go to Hell, go in the faireſt path thou canſt thither.

3. Venture and try, it may be God may hear, not for thy Prayers ſake, but for his Name's ſake. The *unjuſt Judge* help the *poor Widdow*, not becauſe he loved her ſuit, but for her *importunity*; and ſo be ſure thou ſhalt have nothing if thou doſt not ſeek. What though thou art a Dog? yet thou art alive, and art for the preſent under the Table. Catch not at Chriſt, ſnatch not at his bread, but wait till God give thee

Why good Duties muſt be performed though we ſin in doing them.

thee him; it may be thou mayeſt have him one day. Oh wonder then at God's patience, that thou liveſt one day longer, who haſt all thy life-time, like a filthy Toad, ſpit thy venom in the face of God, that he hath never been quit of thee. Oh look upon that black Bill, that will one day be put in againſt thee, at the great day of Account, where thou muſt anſwer with flames of Fire about thine Ears, not only for thy Drunkenneſs, thy bloody Oaths, and Whoring, but for all the Actions of thy ſhort Life; and juſt ſo many Actions ſo many Sins.

Some men think God beholding to them for any good Actions.

Thou haſt painted thy Face over now with good Duties and good Deſires; and a little honeſty amongſt ſome men is of that worth and rarity, that they think God is beholding to them, if he can get any good Action from them. But when thy painted Face ſhall be brought before the fire of God's Wrath, then thy vileneſs ſhall appear before Men and Angels. Oh know it, that as thou doſt nothing elſe but ſin, ſo God heaps up wrath againſt the dreadful day of wrath.

Thus much for man's Miſery in regard of *ſin*.

Man's miſery in regard of conſequents.

Now followeth his miſery in regard of the *conſequents* or miſeries that follow upon ſin. And theſe are

1. *Preſent*
2. *Future*.

Man's preſent Miſeries.

Firſt, Man's preſent Miſeries that already lie on him for ſin, are theſe ſeven; that is,

Firſt, *God is his dreadful Enemy*, Pſalm 5. 5;

Queſt.

Queſt. How may one know another to be his Enemy?

Anſw. 1. By their looks. 2. By their threats. 3. By their blows. So God

1. Hides his Face from every natural man, and will not look upon him, *Iſa.* 59. 2.

2. God threatens, nay curſeth every natural man, *Gal.* 3. 10.

3. God gives them heavy, bloody laſhes on their Souls and Bodies.

An outward eſtate no certain ſign of God's Bleſſings.

Never tell me therefore that God bleſſeth thee in thine outward eſtate; no greater ſign of God's Wrath, than for the Lord to give thee thy ſwing; as a Father never looks after a deſperate Son, but lets him run where he pleaſes. And if God be thine Enemy, then every Creature is ſo too, both in Heaven and in Earth.

Secondly, *God hath forſaken them, and they have loſt God,* Epheſ. 2. 12. It is ſaid, that in the grievous Famine of *Samaria, Doves-dung* was ſold at a large price, becauſe they wanted bread. *Iſa.* 55. 6. O! men live and pine away without *God,* without *Bread*; and therefore the dung of worldly Contentments is eſteemed ſo much of; thou haſt loſt the ſight of God, and the favour of God, and the ſpecial protection of God, and the government of God. *Cain's* puniſhment lies upon thee in thy natural eſtate, thou art a *Runnagate* from the face of God, and from his face thou art hid. Many have grown mad to ſee their Houſes burnt, and all their Goods loſt. Oh, but God the greateſt good is loſt. This loſs made *Saul* cry out in diſtreſs of Conſcience, 1 *Sam.* 28. 15. The *Philiſtins* make War againſt me, *and God is* departed

departed from me; the loſs of the ſweetneſs of whoſe Preſence, for a little while only, made the Lord Jeſus cry out, *My God, my God, why haſt thou forſaken me?* whereas thou haſt loſt God all thy Life-time. Oh, thou haſt an Heart of Braſs, that canſt not mourn for his abſence ſo long. The damned in Hell have loſt God, and know it; ſo the plague of deſperate horror lieth upon them; thou haſt loſt God here, but knoweſt it not; and the plague of an hard Heart lieth upon thee, thou canſt not mourn for this loſs.

God is a wicked man's Judge, Conſcience his Accuſer, the World his Goal, Luſt his Fetters, the Word his Doom, Death his Hang-man, Fire his Torment.

Thirdly, they are condemned men; condemned in the Court of God's Juſtice by the Law, which cries, *Treaſon, Treaſon* againſt the moſt high God; and condemned in the Court of Mercy by the *Goſpel*, which cries *Murther, Murther* againſt the Son of God, *John* 3. 18. ſo that every natural man is damned in Heaven, and damned on Earth. God is thy All-ſeeing terrible Judge; Conſcience is thine Accuſer, an heavy Witneſs; this World is thy Goal; thy Luſts are thy Fetters; in this Bible is pronounced and writ thy Doom, thy Sentence; Death is thy Hangman, and that fire that ſhall never go out thy Torment. The Lord hath in his infinite patience reprieved thee for a time: O take heed and get a Pardon before the day of Execution come.

Fourthly, being condemned, take him Goaler, *he is a Bondſlave to Satan*, Eph. 2. 3. for, *his Servants ye are whom ye obey*, ſaith Chriſt. Now every

every natural man doeth the Devil's drudgery, and carrieth the Devil's pack; and howſoever he ſaith he defieth the Devil, yet he ſins, and ſo doeth his work. Satan hath overcome and conquered all men in *Adam*, and therefore they are under his Bondage and Dominion. And though he cannot compel a man to ſin againſt his Will, yet he hath power.

Firſt, to preſent and allure man's heart with a ſinful Temptation.

Secondly, to follow him with it, if at firſt he be ſomething ſhie of it.

Thirdly, to diſquiet and rack him if he will not yield, as might be made to appear in many inſtances.

Fourthly, beſides, he knows mens humours, as poor, wandring, beggerly Gentlemen do their Friends in neceſſity, (yet in ſeeming courteſie) he viſits and applies himſelf unto them, and ſo gains them as his own. Oh! he is in a fearful ſlavery who is under Satan's Dominion, who is,

Man's fearful ſlavery under Satan.

1. *A ſecret Enemy* to thee.

1. *A ſecret Enemy.*

2. *A deceitful Enemy* to thee, that will make a man believe (as he did *Evah*, even in her Integrity) that he is in a fair way, when his Condition is merable.

2. *A deceitful Enemy.*

3. He is a *cruel Enemy* or Lord over them that be his ſlaves, 2 *Cor.* 4. 3. He gags them ſo that they cannot ſpeak, (as that man that had a dumb *Devil*) neither for God, nor to God in Prayer, he ſtarves them, ſo as no Sermon ſhall ever do them good; he robs them of all they get in God's

3. *A cruel Enemy.*

God's Ordinances within three hours after *the Market*, the Sermon, is ended.

4. *A strong Enemy.*

He is a *strong Enemy*, *Luke* 11. 21. So that if all the Devils in Hell are able to keep men from coming out of their sins, he will. So strong an Enemy, that he keeps men from so much as sighing or groaning under their burthens and bondage; *Luke* 11. 21. *When the strong man keeps the Palace, his goods are in Peace.*

Fifthly, *He is cast into utter darkness*, as cruel Goalers put their Prisoners into the worst dungeons, 1 *Pet.* 2. 9. So Satan doth natural men, 2 *Cor.* 4. 3, 4. They see no God, no Christ; they see not the Happiness of the Saints in light; they see not the dreadful Torments that should now in this day of Grace awaken them and humble them. Oh those by-paths which thousands wander from God in! they have no Lamp to their feet, to shew them where they err. Thou that art in thy natural estate, art born blind, and the Devil hath blinded thine eyes more *by* sin, and God in justice hath blinded them worse *for* sin; so that thou art in a corner of Hell, because thou art in utter darkness, where thou hast not a glimpse of any saving Truth.

6. *Wicked mens Condition remediless.*

Sixthly, *They are bound hand and foot in this estate, and cannot come out*, *Rom.* 5. 6. 1 *Cor.* 2. 14. For all kind of sins, like Chains, have bound every part and faculty of man, so that he is sure for stirring; and those are very strong in him, they being as dear as his Members, nay as his Life, *Col.* 3. 7. So that when a man begins to forsake his vile courses, and purposeth to become a new

Man,

Man, *Devils* fetch him back, *World* enticeth him, and locketh him up; and *Flesh* saith, Oh, it is too strict a course; farewel then merry days and good Fellowship. Oh, thou mayest wish and desire to come out some time, but canst not put strength to thy desire, nor indure to do it. Thou mayest hang down thy head like a Bulrush for sin, but thou canst not repent for sin; thou mayest presume, but thou canst not believe; thou mayest come half way, and forsake some sins, but not all sins; thou mayest come and knock at Heaven's gate, as the *foolish Virgins* did, but not enter in and pass through the gate; thou mayest see the Land of *Canaan*, and take much pains to go into *Canaan*, and mayest taste of the bunches of Grapes of that good Land; but never enter into *Canaan*, into Heaven, but lie bound, hand and foot, in this woful estate; and here thou mayest lie and rot like a dead carcase in his grave, until the Lord come and roll away the stone, and bid thee come out and live.

7. Wicked men are near Hell.

Lastly, *They are ready every moment to drop into Hell.* God is a consuming fire against thee, and there is but one Paper-wall of thy body between thy Soul and eternal Flames. How soon may God stop thy breath? There is nothing but that between thee and Hell; if that were gone, then farewel all. Thou art condemned, and the muffler is before thine Eyes; God knows how soon the Ladder may be turned; thou hangst but by one rotten twined thread of thy Life over the Flames of Hell every hour.

Thus much of Man's present Miseries.

Now

Man's future miseries.

Now follow his future miseries, which are to come upon him hereafter.

1. *Wicked men die desperately.*

1. They must die either by a sudden, sullen, or desperate death, *Psal.* 89. 48. which though it is to a child of God a sweet sleep, yet to the wicked it is a fearful Curse proceeding from God's Wrath, whence like a Lyon, he tears Body and Soul asunder; Death cometh hissing upon him, like a fiery Dragon, with the sting of Vengeance in the mouth of it; it puts a Period to all their worldly Contentments, which then they must forsake, and carry nothing away with them, but a rotten winding-sheet. It is the beginning of all their woe, it is the Captain that first strikes the stroke, and then Armies of endless woes follow after, *Revel.* 6. 2. Oh, thou hadst better be a Toad or a Dog than a Man, for there is an end of their troubles when they are dead and gone; they fall not as men from a steep hill, not knowing where they shall fall. Now Repentance is too late, especially if thou hadst lived under means before: It is either cold Repentance, when the Body is weak, and the Heart is sick; or an hypocritical Repentance, only for fear of Hell; and therefore thou sayest, *Lord Jesus*, receive my Soul. Nay, commonly then men's Hearts are most hard, and therefore men die like Lambs, and cry not out; then it's hard plucking thy Soul from the Devil's hands, to whom thou hast given it all thy Life by sin; and if thou dost get it back, dost thou think that God will take the Devil's leavings? Now thy day is past, and darkness begins to overspread thy Soul; now flocks of Devils come into thy Chamber, waiting

waiting for thy Soul, to fly upon it as Maſtive Dogs when the door is opened.

Moſt men die quietly that live wickedly.

And this is the reaſon why moſt men die quietly that lived wickedly, becauſe Satan hath them as his own prey? like Pirats, who let a Ship paſs that is empty of goods, but ſhoot commonly at them that are richly laden. The Chriſtians in ſome parts of the Primitive Church took the Sacrament every day, becauſe they did look to die every day. But theſe times wherein we live are ſo poyſoned and glutted with their eaſe, that it is a rare thing to ſee the man that looks Death ſtedfaſtly in the Face one hour together; but death will lay a bitter ſtroke on theſe one day.

After death the Soul is immediately condemned before God.

2. After Death, they appear before the Lord to Judgment, *Heb.* 9. 27. their Bodies indeed rot in their Graves, but their Souls return before the Lord to Judgment, *Eccleſ.* 12. 7. The general Judgment is at the end of the World, when both Body and Soul appears before God and all the World, to an account. But there is a particular Judgment that every man meets with after this Life, immediately at the end of his Life, where the Soul is condemned only before the Lord.

Particular Judgment.

You may perceive what this particular Judgment is; thus, by theſe four concluſions.

1. Men ſhould die the firſt day of Life.

1. That every man ſhould die the firſt day he was born, is clear; for *the wages of ſin is death*; in juſtice therefore it ſhould be paid of a ſinful Creature as ſoon as he is born.

2. *Christ the Saviour of all men in this Life.*

2. That it ſhould be thus with wicked men, but that *Chriſt* begs their lives for a ſeaſon, 1 *Tim.* 4. *He is the Saviour of all men*; (that is) not a Saviour of eternal preſervation out of Hell, but a Saviour of temporal reſervation from dropping into Hell.

3. *This Life a time for men to make peace with God.*

3. That this ſpace of time thus begged by *Chriſt*, is that ſeaſon wherein only man can make his peace with a diſpleaſed God, 2 *Cor.* 6. 2.

4. *When death comes, 'tis too late to make peace with God.*

4. That if men do not thus within this cut of time, when Death hath diſpatched them, Judgment only remains for them; that is, then their doom is read, their date of Repentance is out, then their Sentence of everlaſting death is paſſed upon them that never can be recalled again. And this is Judgment after death. *He that judgeth himſelf* (ſaith the Apoſtle, 1 *Cor.* 11. 31.) *ſhall not be judged of the Lord.* Now wicked men will not judge and condemn themſelves in this Life therefore at the end of it God will judge them. All natural Men are loſt in this Life, but they may be found and recovered again; but a man's loſs by death is irrecoverable, becauſe there is no means after death to reſtore them, there is no friend to perſwade, no Miniſter to preach by which Faith is wrought, and men get into *Chriſt*; there is no power of returning or repenting then; for night is come, and the day is paſt.

Man's loſs after death is irrecoverable; for by death all means are cut off.

Again

Again, the punishment is so heavy, that they can only bear wrath, so that all their thoughts and affections are taken up with the burthen. And therefore *Dives* crys out, *I am tormented.* Oh that the consideration of this point might awaken every secure Sinner! What will become of thine immortal Soul when thou art dead? Thou sayest, I know not, I hope well. I tell thee therefore that which may send thee mourning to thy House, and quaking to thy Grave: If thou diest in this estate, thou shalt not die like a Dog, nor yet like a Toad; but after Death comes Judgment: then farewel Friends, when dying; and farewel God for ever, when thou art dead.

After death all the thoughts of the wicked are taken up with the burthen of wrath.

Now the Lord open your Eyes to see the terrors of this particular Judgment; which if you could see, (unless you were mad) it would make you spend whole nights and days in seeking to set all even with God.

The Terror of man's particular Judgment.

I will shew you briefly, the manner and nature of it in these Particulars.

1. Thy Soul shall be dragged out of thy Body, as out of a stinking Prison, by the Devil the Goaler, into some place within the Bowels of the third Heaven, and there thou shalt stand strip'd of all Friends, all Comfort, all Creatures, before the Presence of God, *Luke* 9. 27. as at the Assizes, first the Goaler brings the Prisoners out.

1. *The Soul dragged from the Body.*

2. *The Soul receives a new Light.*

2. Then thy Soul ſhall have a new Light put into it, whereby it ſhall ſee the glorious Preſence of God; as Priſoners brought with guilty Eyes look with Terror upon the Judge. Now thou ſeeſt no God abroad in the World, but then thou ſhalt ſee the Almighty *Jehovah*; which ſight ſhall ſtrike thee with that helliſh Terror and dreadful horror, that thou ſhalt call to the Mountains to cover thee, *O Rocks, Rocks, hide me from the face of the Lamb*, Revel. 6. ult.

3. *All Sin ſhall come to thy mind.*

3. Then all the ſins that ever thou haſt or ſhall commit, ſhall come freſh to thy Mind; as when the Priſoner is come before the face of the Judge, then his Accuſers bring in their Evidence; thy ſleepy Conſcience then will be inſtead of a thouſand Witneſſes, and every ſin then, with all the Circumſtances of it, ſhall be ſet in order, armed with God's Wrath round about thee, *Pſalm* 50. 21. As a Letter writ with the juice of Oranges, cannot be read until it be brought unto the fire, and then they appear; ſo thou canſt not read that bloody Bill of Indictment, thy Conſcience hath againſt thee now; but when thou ſhalt ſtand near unto God, a conſuming fire, then what an heavy reckoning will appear? It may be thou haſt left many ſins now, and goeſt ſo far, and profiteſt ſo much, that no Chriſtian can diſcern thee; nay, thou thinkeſt thy ſelf in a ſafe Eſtate: But yet, there is one leak in thy Ship that will ſink thee, there is one ſecret hidden Sin in thine Heart, which thou liveſt in, as all unſound People do; that will damn thee. I tell thee, as ſoon as ever thou art dead and gone, then thou ſhalt ſee where the knot did bind thee,

thee, where thy sin was that now hath spoiled thee for ever; and then thou shalt grow mad to think, *O that I never saw this sin I loved, lived in, plotted, perfected mine own eternal ruine by, until now, when it is too late to amend!*

4. Then the Lord shall take his everlasting farewel of thee, and make thee know it too. Now God is departed from thee, in this Life, but he may return in mercy to thee again; but then the Lord departs with all his Patience, to wait for thee no more, nor shall *Christ* be offered thee any more, no Spirit to strive with thee any more; and so shall pass Sentence, though haply not vocally, yet effectually, upon thy Soul; the Lord saying, *Depart thou cursed.* Thou shalt see indeed the Glory of God that others find, but, to thy greater Sorrow, shalt never taste the same, *Luke* 13 28.

4. God takes his farewel of thee.

5. Then shall God surrender up thy forsaken Soul into the hands of Devils, who, being thy Goalers must keep thee till the great day of Account; so that as thy Friends are scrambling for thy Goods, and Worms for thy Body; so Devils shall scramble for thy Soul. For as soon as ever a wicked man is dead, He is either in Heaven or Hell. Not in Heaven, for no unclean thing comes there: If in Hell, then amongst Devils, there shall be thine eternal lodging, 1 *Pet.* 3. 19. And hence thy forlorn Soul shall lie mourning for the time past, now 'tis too late to recal again; groaning under the intolerable Torments of the Wrath of God present, and amazed at the eter-

5. The Soul surrendred into the hands of the Devil.

For wicked men, as soon as dead, are in Hell.

nity of Misery and Sorrow that is to come; waiting for the fearful hour, when the last Trump shall blow, and then Body and Soul meet to bear that Wrath, that Fire that shall never go out. Oh, therefore suspect and fear the worst of thy self now. Thou hast seldom or never, or very little, troubled thy head about this matter, whether *Christ* will save thee or not; thou hast such strong hopes and confidence already that he will know, that it is possible thou mayst be deceived; and if so, when thou shalt know thy doom after death, thou canst not get an hour more to make thy Peace with God, although thou shouldest weep Tears of Blood. If either the muffler of Ignorance shall be before thine Eyes, like an Handkerchief about the face of one condemned, or if thou art pinioned with any Lust, or if thou makest thine own Pardon, proclaimest (because thou art sorry a little for thy sins, and resolvest never to do the like again) peace to thy Soul; thou art one that after death shall appear before the Lord to Judgment; thou that art thus condemned now, dying so, shall come to thy fearful Judgment after death.

After death no time to make Peace with God.

There shall be a general Judgment of Soul and Body at the end of the World, wherein they shall be arraigned and condemned before the great Tribunal-seat of *Jesus Christ*, *Jude* 14. 15. 2 *Cor.* 5. 10. The hearing of Judgment to come made *Felix* to tremble: Nothing of more efficacy to awaken a secure Sinner, than the sad thoughts of this fiery day.

Object. But thou wilt ask me, *How it may be proved that there will be such a day.*

Answ.

Answ. I answer, God's Justice calls for it. This World is the Stage whereon God's Patience and Bounty act their parts, and hence every man will profess and conceive, because he feels it, that God is merciful: but God's Justice is questioned; men think God to be all Mercy, and no Justice, all Honey, and no Sting; now the wicked prosper in all their ways, are never punished, but live and die in Peace, whereas the godly are daily afflicted and reviled. Therefore because this Attribute suffers a total eclipse almost now, there must come a day wherein it must shine out before all the World in the glory of it, *Rom.* 2. 5.

Why there must be a day of Judgment.

The second Reason is from the glory of *Christ*: he was accused, arraigned, condemned by men; therefore he shall be the Judge of them, *John* 5. 27. For this is an ordinary piece of God's Providence towards his People, the same evil he casts them into now, he exalts them into the contrary good in his time. As the Lord hath a purpose to make *Joseph* Ruler over all *Egypt*, but first he maketh him a Slave. God had a meaning to make *Christ* Judge of men, therefore first he suffers him to be judged of men.

Quest. *But when shall this Judgment-day be?*

Answ. Though we cannot tell the day and hour particularly, yet this we are sure of, that when all the Elect are called, for whose sake the World stands, *Isa.* 1. 9. when these Pillars are taken away, then woe to the World; as when *Lot* was taken out of *Sodom*, then *Sodom* was burnt. Now it is not probable that this time will

When all the Elect are called, then woe to the World, Lot *being gone,* Sodom *was burnt.*

will come as yet: for firſt Antichriſt muſt be conſumed, and not only the ſcattered viſible *Jews*, but the whole body of the *Iſraelites* muſt firſt be called, and have a glorious Church upon Earth, *Ezekiel* 37. This glorious Church Scripture and Reaſon will inforce, which when it is called, ſhall not be expired as ſoon as 'tis born, but ſhall continue many a year.

Queſt. *But how ſhall this Judgment be?*

Anſw. The Apoſtle deſcribes, 1 *Theſ.* 4 16,17

The manner of the laſt Judgment.

1. *Chriſt comes.*

1. *Chriſt* ſhall break out of the Third Heaven, and be ſeen in the Air, before any dead ariſe; and this ſhall be with an admirable ſhout, as when a King cometh to triumph among his Subjects, and over his Enemies.

2. *The Arch-Angels Voice heard.*

2. Then ſhall the Voice of the Arch-Angel be heard. Now this Arch-Angel is *Jeſus Chriſt* himſelf, as the Scripture expounds; being in the Clouds of Heaven, he ſhall with an audible Heaven-ſhaking ſhout ſay, *Riſe you dead, and come to Judgment*; even as he called to *Lazarus*, *Lazarus ariſe.*

3. *The Trumper blows.*

3. Then the Trumpet ſhall blow: and even as at the giving of the Law, *Exod.* 19. it's ſaid, *the Trumpet ſounded*, much more louder ſhall it now ſound when he comes to judge men that have broken the Law.

4. *The dead ariſe.*

4 Then ſhall the dead ariſe; the bodies of them that have died in the Lord, ſhall *riſe firſt*, then the others that live ſhall (like *Enoch*) be tranſlated and changed, 1 *Cor.* 15.

5. When

5. When thus the Judge, and Juſtices are upon their Bench at *Chriſt's* right hand, on their Thrones, then ſhall the guilty Priſoners be brought forth, and come out of their Graves like filthy Toads againſt this terrible ſtorm: then ſhall all the wicked that ever were, or ever ſhall be, ſtand quaking before this glorious Judge, with the ſame Bodies, Feet, Hands, to receive their doom. *5. The Judge upon the Bench.*

Oh conſider of this day, thou that liveſt in thy ſins now, and yet art ſafe; there is a day coming, wherein thou mayeſt and ſhalt be judged. *Sinner conſider the day of Judgment.*

1. Conſider who ſhall be thy Judge; why, Mercy, Pity, Goodneſs it ſelf, even *Jeſus Chriſt*, that many times held out his bowels of Compaſſion towards thee. A Child of God may ſay, yonder is my Brother, Friend, Husband; but thou mayſt ſay, yonder is mine Enemy. He may ſay at that day, yonder is he that ſhed his Blood to ſave me; thou mayſt ſay, yonder he comes whoſe Heart I have pierced with my ſins, whoſe Blood I have deſpiſed. They may ſay, O come, Lord *Jeſus*, and cover me under thy Wings; but thou ſhalt then cry out, O Rocks, fall upon me, and hide me from the face of the Lamb. *1. Who is the Judge?*

2. Conſider the manner of his coming, 2 *Theſ.* 1. 7. He ſhall come in flaming Fire, the Heavens ſhall be on a flame, the Elements ſhall melt like ſcalding Lead upon thee. When a Houſe is on fire firſt at midnight in a Town, what a fearful cry is there made? Then *2. His coming is in flames of Fire.*

all the World shall cry fire, fire, and run up and down for shelter to hide themselves, but cannot find it, but say, Oh! now the gloomy day of blood and fire is come; here's for my Pride, here's for my Oaths, and the wages for my Drunkenness, security, and neglect of Duties.

3. The Accusations against wicked men.

3. In regard of the heavy Accusations that shall come against thee at that day. There's never a wicked man almost in the World, as fair a Face as he carries, but he hath at some time or other committed some such secret villany, that he would be ready to hang himself for shame, if others did know of it, *Eccles. ult.* as secret *Whoredom*, *self-pollution*, speculative *wantonness*, men with *men*, women with *women*, as the Apostle speaks, *Rom.* 1. At this day all the World shall see and hear these privy-pranks, then the Books shall be opened. Men will not take up a foul business, nor end it in private; therefore there shall be a day of publick hearing; things shall not be suddenly shufled up, as carnal thoughts imagine, *viz.* that, at this day, first *Christ* shall raise the dead, and then the separation shall be made, and then the sentence past, and then suddenly the Judgment-day is done. No, no; it must take up some large quantity of time, that all the World may see the secret sins of wicked men in the World; and therefore it may be made evident from all Scripture and Reason, that this day of *Christ's* Kingly Office in judging the World, will last haply longer than his private Administration now (wherein he is less glorious) in governing the World.

The Kingly Office of Christ may probably last longer than his private Administration.

helps are now loſt, that once I had to ſave my loſt Soul!

4. Thou ſhalt take up thy lodging for ever with Devils, and they ſhall be thy Companions; him thou haſt ſerved here, with him muſt thou dwell there. It ſcares men out of their Wits almoſt, to ſee the Devil, as they think, when they be alone; but what horror ſhall fill thy Soul when thou ſhalt be baniſhed from Angels Society, and come into the fellowſhip of Devils for ever? *4. To lodge with the Devils in Hell for ever.*

5. Thou ſhalt be filled with final deſpair. If a man be grievouſly ſick, it comforts him to think it will not laſt long. But if the Phyſician tell him he muſt live all his Life-time in this extremity, he thinks the pooreſt begger in a better eſtate than himſelf. Oh, to think when thou haſt been millions of years in thy Sorrows, then thou art no nearer thy end of bearing thy Miſery than at the firſt coming in: Oh! I might once have had Mercy and *Chriſt*, but no hope now ever to have one glimpſe of his Face, or one good look from him any more. *5. Final deſpair in an irrecoverable condition.*

6. Thou ſhalt vomit out blaſphemous Oaths and Curſes in the Face of God the Father for ever, and curſe God that never elected thee, and curſe the Lord *Jeſus* that never ſhed one drop of Blood to redeem thee, and curſe God the Holy Ghoſt that paſſed by thee and never called thee, *Rev.* 16. 9. And here thou ſhalt lie and weep, and gnaſh thy Teeth in ſpite againſt God thy ſelf, and roar, and ſtamp, and grow mad, *6. Blaſphemning and curſing for ever.*

that

that there thou muſt lie under the curſe of God for ever. Thus (I ſay) thou ſhalt lie blaſpeming, with God's wrath like a pile of fire on thy Soul burning; and Floods, nay Seas, nay more, Seas of Tears (for thou ſhalt for ever lie weeping) ſhall never quench it. And here, which way ſoever thou lookeſt, thou ſhalt ſee matter of everlaſting grief. Look up to Heaven, and there thou ſhalt ſee (Oh!) that God is for ever gone. Look about thee, thou ſhalt ſee Devils quaking, curſing God; and thouſands, nay, millions of ſinful, damned Creatures, crying and roaring out with doleful ſhriekings; Oh the day that ever I was born! Look within thee, there is a guilty Conſcience gnawing. Look to time paſt; Oh thoſe golden days of Grace and ſweet Seaſons of Mercy are quite loſt and gone! Look to time to come, there thou ſhalt behold evils; troops and ſwarms of Sorrows, and Winds, and raging Waves, and billows of Wrath coming roaring upon thee. Look to time preſent; Oh, not one hour or moment of eaſe or refreſhing, but all Curſes meet together, and feed upon one poor loſt immortal Soul, that can never be recovered again! No God, no *Chriſt*, no Spirit to comfort thee, no Miniſter to preach unto thee, no Friend to wipe away thy continual Tears, no Sun to ſhine upon thee, not a bit of Bread, not one drop of Water to cool thy Tongue.

Miſery encompaſſeth thoſe in Hell.

This is the Miſery of every natural man. Now do not thou ſhift it from thy ſelf, and ſay, *God is merciful.* True. but it is to very few, as ſhall be proved. 'Tis a thouſand to one if ever thou be one of that ſmall number whom God hath picked out

out to escape this Wrath to come. If thou dost not get the Lord *Jesus* to bear this Wrath, farewel God, *Christ*, and God's Mercy for ever. If *Christ* had shed Seas of blood, set thine heart at rest, there is not one drop of it for thee, until thou comest to see, and feel, and groan under this miserable estate. I tell thee, *Christ* is so far from saving thee, that he is thine Enemy. If *Christ* were here, and should say, Here is my blood for thee, if thou wilt but lie down and mourn under the burthen of thy misery, and yet for all his Speeches thy dry Eyes weep not, thy stout Heart yields not, thy hard Heart mourns not, as to say, Oh! I am a sinful, lost, condemned, cursed, dead Creature; what shall I do? dost not think but he would turn away his face from thee, and say, Oh! thou stony, hard-hearted Creature, wouldest thou have me save thee from thy Misery, and yet thou wilt not groan, sigh, and mourn for deliverance to me out of thy Misery? If thou likest thine estate so well, and prizest me so little, perish in thy Misery for ever.

The scope of knowing our Miseries is, to be humbled.

Oh, labour to be humbled day and night under this thy woful estate. Thou art guilty of *Adam*'s grievous sin; will this break thine Heart? No. Thou art dead in Sin, and top full of sin? Will this break thine heart? No. Whatsoever thou doest, hast done, shall do, remaining in this estate, is sin; will this break thine Heart? No. God is thine Enemy, and thou hast lost him; will this break thine Heart? No. Thou art condemned to dye Eternally, Satan is thy Gaoler, thou art bound hand and foot in the bolts of thy sins, and cast into utter darkness, and ready every moment to drop into

into Hell; will this break thine Heart? No. Thou must die, and after that appear before the Lord to Judgment, and then bear God's everlasting insupportable Wrath, which rends the Rocks, and burns down to the bottom of Hell; will this break thine hard Heart, man? No. Then farewel *Christ* for ever, never look to see a *Christ* until thou dost come to feel thy misery out of *Christ*. Labour therefore for this, and the Lord will reveal the Brazen Serpent, when thou art in thine own sense and feeling stung to death with the fiery Serpents.

So I come to open the fourth principal Point.

CHAP. IV.

That the Lord Jesus Christ is the only means of Redemption and deliverance of this Estate.

The fourth Principle.

Christ the only Redeemer by price.

Christ our Redeemer.

IN *whom we have Redemption through his blood*, Ephes. 1. 7. which plainly demonstrates that

Jesus Christ is the only means of Man's Redemption and deliverance out of his Bondage and miserable Estate.

Doct. And this is the Doctrine I shall now insist upon.

When the *Israelites* were in Bondage and Misery, he sends *Moses* to deliver them. When they were in *Babylon*, he stirred up *Cyrus* to open the

the Prison Gates to them. But when all Mankind is under spiritual Misery, he sends the Lord *Jesus*, God and Man, to redeem him, *Acts* 4. 12.

Quest. How doth *Christ* redeem Men out of this Misery? *How men are redeemed.*

Answ. By *paying a price for them*, 1 Cor. 6. *ult.* God's Mercy will be manifest in saving some, and his Justice must be satisfied by having satisfaction or price made and paid for man's sin. *By price.*

Hence *Christ* satisfieth God's Justice,

First, by standing in the room of all them whom Mercy decreeth to save. A Surety standeth in the room of a Debtor, *Heb.* 7. 22. As the first *Adam* stood in the room of all Mankind fallen: so *Christ* standeth in the room of all men rising, or to be restored again. 1. *By standing in their room.*

Secondly, by taking from them, in whose room he stood, the eternal guilt of all their sins, and by assuming the guilt of all those sins unto himself, 2 *Cor.* 5. 22. Hence *Luther* said, *Christ* was the greatest Sinner by imputation. 2. *By taking away the guilt of their sin.*

Thirdly, by bearing the Curse and Wrath of God kindled against Sin. God is holy, and when he seeth sin stick only by imputation to his own Son, he will not spare him, but his Wrath and Curse must he bear, *Gal.* 3. 13. *Christ* drinks up the cup of all the Elect at one draught, which they should have been sipping and drinking, and tormented with millions of years. 3. *By bearing the Curse for sin.*

Fourthly, by bringing into the presence of God perfect Righte- 4. *By making us perfect.*

ousness

ouſneſs, *Rom.* 5. 21. for this alſo God's Juſtice required, *Dan.* 9. 24. *perfection*, conformity to the Law, as well as (*perfect ſatisfaction*) ſuffering for the wrong offered to the Law-giver. Juſtice thus requiring theſe four things, *Chriſt* ſatisfies Juſtice by performing them, and ſo pays the price.

Chriſt a Redeemer by ſtrong hand.

2. *Chriſt* is a Redeemer by ſtrong hand. The firſt Redemption by *Chriſt* is finiſhed in *Chriſt*'s Perſon at his Reſurrection; the ſecond is begun by the Spirit in Man's vocation, and ended at the day of Judgment: as Money is firſt paid for a Captive in *Turky*, and then, becauſe he cannot come to his own Prince himſelf, he is fetcht away by ſtrong hand.

Of Encouragement.

Chriſt came down from Heaven to relieve poor Captives bound in Fetters of Sin.

Uſe 1. Here is encouragement to the vileſt Sinner, and comfort to the ſelf-ſuccourleſs and loſt Sinner, who have ſpent all their Money, their Time and Endeavours upon theſe Duties and ſtrivings that have been but poor Phyſicians to them. O look up here to the Lord *Jeſus*, who can do that cure for thee in a moment, which all Creatures cannot do in many years. What Bolts, what ſtrong Fetters, what unruly Luſts, Temptations and Miſeries art thou lockt into? Behold, the Deliverer is come out of *Sion*, having ſatisfied Juſtice, and paid a price to ranſome poor Captives, *Luke* 4. 18, with the Keys of Heaven, Hell, and thy unruly Heart in his hand, to fetch thee out with great Mercy and ſtrong hand: Who knows but thou poor Priſoner of Hell, thou poor Captive of the Devil, thou poor ſhackled Sinner, mayeſt be one whom he is come

come for; Oh look up to him, figh to Heaven for deliverance from him, and be glad and rejoyce at his coming.

Vſe 2. This ſtrikes Terror to them, that, though there is a means of deliverance, yet will lie in their Miſery, never groan, never figh to the Lord *Jeſus* for deliverance; nay, that rejoyce in their Bondage, and dance to Hell in their Bolts; nay, that are weary of deliverance, that ſit in the Stocks when they are at Prayers, that come out of the Church when the tedious Sermon runs ſomewhat beyond the hour, like Priſoners out of a Gaol; that deſpiſe the Lord *Jeſus*, when he offers to open the doors, and ſo let them out of that miſerable Eſtate. Oh poor Creatures! Is there a means of deliverance, and doſt thou neglect, nay, deſpiſe it? Know it, that this will cut thine Heart one day, when thou art hanging in thy gibbets in Hell, to ſee others ſtanding at God's right hand, redeemed by Chriſt: thou mighteſt have had ſhare in their honour; for there was a Deliverer come to ſave thee, but thou wouldeſt have none of him. Oh, thou wilt lie yelling in thoſe everlaſting burnings, and tear thy Hair, and curſe thy ſelf: From hence might I have been delivered, but I would not. Hath *Chriſt* delivered thee from Hell, and hath he not delivered thee from thine Ale-houſe? Hath *Chriſt* delivered thee from Satan's Society, when he hath not delivered thee from thy looſe Company yet? Hath *Chriſt* delivered thee from burning, when thy Raggots, thy Sins grow in thee? Is *Chriſt's* Blood thine, that makeſt no more account of it, nor feeleſt no more

Of Terror.

The neglect of our deliverance by Chriſt *will prove a cut at the laſt day.*

more vertue from it than in the blood of a Chicken? Art thou redeemed? doſt thou hope by *Chriſt* to be ſaved, that didſt never ſee, nor feel, nor ſigh under thy Bondage? Oh, the Devils will keep holy-day (as it were) in Hell, in reſpect of thee, who ſhalt mourn under God's wrath, and lament, Oh there was a means to deliver us out of it, but thou ſhalt mourn for ever for thy Miſery. And this will be a Bodkin at thine Heart one day, to think there was a Deliverer, but I wretch would have none of him.

Of Reproof.

Uſe. 3. Here is likewiſe matter of Reproof to ſuch as ſeek to come out of this Miſery from and by themſelves. If they be ignorant, they hope to be ſaved by their good meaning and Prayers; if civil, by paying all they owe, and doing as they would be done by, and by doing no body any harm. If they be troubled about their Eſtates, then they lick themſelves whole by their mourning, repenting and reforming. Oh, poor ſtubble! canſt thou ſtand before this conſuming fire without ſin? Canſt thou make thy ſelf a *Chriſt* for thy ſelf? Canſt thou bear and come from under an infinite Wrath? Canſt thou bring in perfect Righteouſneſs into the Preſence of God? This *Chriſt* muſt do, elſe he could not ſatisfie and redeem. And if thou canſt not do thus, and haſt not *Chriſt*, deſire and pray, that Heaven and Earth ſhake, till thou haſt worn thy Tongue to the ſtumps; endeavour as much as thou canſt, till others commend thee for a diligent Chriſtian; mourn in ſome Wilderneſs till dooms-day; dig thy Graves there with thy Nails, weep Buckets full of hourly Tears, till thou canſt weep no more: faſt and pray till thy Skin and Bones cleave together;

ther; promiſe and purpoſe with full Reſolution, to be better; nay, reform thy Head, Heart, Life and Tongue, and ſome, nay, all ſins; live like an Angel, ſhine like a Sun, walk up and down the World like a diſtreſſed Pilgrim going to another Country, ſo that all Chriſtians commend and admire thee; die ten thouſand deaths; lie at the fire-back in Hell ſo many millions of years as there be piles of Graſs on the Earth, or Sands upon the Sea-ſhore, or Stars in Heaven, or Motes in the Sun: I tell thee, not one ſpark of God's Wrath againſt thy Sin ſhall be, can be, quenched by all theſe Duties, nor by any of theſe Sorrows or Tears; for, theſe are not the Blood of *Chriſt*. Nay, if all the Angels and Saints in Heaven and Earth ſhould pray for thee, theſe cannot deliver thee; for they are not the Blood of *Chriſt*. Nay, God as a Creator having made a Law, will not forgive one ſin without the Blood of *Chriſt*. *Gal.* 3. 2. Nay, *Chriſt*'s Blood will not do it neither, if thou doſt joyn never ſo little that thou haſt or doſt, unto Jeſus Chriſt, and makeſt thy ſelf or any of thy duties co-partners with Chriſt in that great work of ſaving thee. Cry out therefore as that bleſſed Martyr did, *None but Chriſt, none but Chriſt.*

Be watchful.

Take heed of neglecting or rejecting ſo great Salvation by Jeſus Chriſt. Take heed of ſpilling this Potion, that only can cure thee.

Object. But thou wilt ſay, *This means of Redemption is only appointed for ſome, it is not intended for all, therefore not for me, therefore how can I reject Chriſt?*

Anſw. It is true, Chriſt ſpent not his breath to pray for all, *John.* 17. 9. *I pray for them, I pray*

not

not for the World, but for them which thou hast given me, for they are thine; much less his Blood for all, therefore he was never intended as a Redeemer of all; but that he is not intended as a Deliverer of thee, how doth this follow? How dost thou know this.

But, secondly, I say, though Christ be not intended for all, yet he is offered unto all, and therefore unto thee. And the ground is this chiefly:

The offer of Christ universal, and why.

The universal offer of Christ ariseth not from Christ's Priestly Office immediately, but from his Kingly Office, whereby the Father having given him all power and dominion in Heaven and Earth, he hereupon commands all men to stoop unto him, and likewise bids all his Disciples, and all their Successors, to go and preach the Gospel to every Creature under Heaven, *Matth.* 28. 18, 19. *Mark* 16. 15. For Christ doth not immediately offer himself to all men as a Saviour, whereby they may be encouraged to serve him as a King; but first as a King commanding them to cast away their Weapons, and stoop unto his Scepter, and depend upon his free Mercy, acknowledging, if ever he save me, I will bless him; if he damn me, his Name is Righteous in so dealing with me.

But that I may fasten this Exhortation, I will shew these four things.

1. The Lord Jesus is offered to every particular Person; which I shall shew thus:

What hast thou to say against it, that thou dost doubt of it? It may be thou wilt plead,

Object. Oh,

Object. Oh, I am so ignorant of my self, God, Christ, or his Will, that surely the Lord offers no Christ to me.

Answ. Yes, but he doth, though thou liest in utter darkness. Our blessed Saviour glorified his Father for revealing the Mystery of the Gospel to simple men, *Prov.* 9. 4. neglecting those that carried the chief reputation of Wisdom in the World. The parts of none are so low, as that they are beneath the gracious regard of Christ. God bestoweth the best fruits of his love upon mean and weak persons here, that he might confound the pride of Flesh the more, *Prov.* 1. 22, 23. Where it pleaseth him to make his choice, and to exalt his Mercy, he passeth by no degree of wit, though never so uncapable.

Object. But thou wilt say, I am an Enemy to God, and have a Heart so stubborn and loth to yield; I have vexed him to the very Heart by my Transgressions.

Answ. Yet he beseecheth thee to be reconciled. Put case thou hast been a Sinner, and rebellious against God; yet so long as thou art not found amongst malicious opposers and underminers of his Truth, never give way to despairing thoughts thou hast a merciful Saviour.

Object. But I have despised the means of reconciliation, and rejected Mercy.

Answ. Yet God calls thee to return: *Thou hast plaid the harlot with many Lovers, yet turn again to me, saith the Lord,* Jer. 3. 1. Cast thy self into the Arms of Christ, and if thou perish, perish there: if thou dost not, thou art sure to perish. If Mercy be to be had any where, it is by seeking to Christ, not by turning from him. Herein appears Christ's love to thee, that he hath given

thee a Heart in some degree sensible; he might have given thee up to hardness, security and prophaneness; of all spiritual Judgments the greatest. But he that died for his Enemies will in no wise refuse those, the desire of whose Soul is towards him. When the Prodigal set himself to return to his Father, his Father stays not for him, but meets him in the way. If our own sins displease us, they shall never hurt us; but we shall be esteemed of God to be that which we desire and labour to be, *Psal.* 145. 19.

Christ casts off none that desire to come unto him.

Object. But can the Lord offer Christ to me, so poor, that have no Strength, no Faith, no Grace, nor sense of my Poverty?

Answ. Yes, even to thee: why should we except our selves, when Christ doth not except us? *Come unto me all ye that are weary and heavy laden.* We are therefore poor, because we know not our riches. We can never be in such a condition, wherein there will be just cause of utter despair. *He that sits in darkness and seeth no light*, no light of Comfort, no light of God's Countenance, *yet let him trust in the Name of the Lord.* Weaknesses do not debar us from Mercy; nay, they incline God the more. The Husband is bound to bear with the Wife, *as being the weaker vessel*; and shall we think God will exempt himself from his own Rule, and not bear with his weak Spouse?

Christ calls all sinners to come unto him without exception.

Object. But is this offer made to me, that cannot love, prize, nor desire the Lord *Jesus*?

Answ. Yes,

Answ. Yes, to thee; Christ knows how to pity us in this case. We are weak, but we are his. A Father looks not so much at the blemishes of his Child, as at his own nature in him; so Christ finds matter of love in any thing of his own in us. A Christian's carriage towards Christ may in many things be very offensive, and cause much strangeness; yet (so long as he resolves not upon any known evil) Christ will own him, and he Christ.

Christ owns men, though they are weak, and cannot prize him.

Object. Oh, but I have fallen from God oft since he hath enlightned me, and doth he render Christ to me?

Answ. Thou must know that Christ hath married every believing Soul to himself, and that where the work of Grace is begun, Sin loseth strength by every new fall. If there be a spring of Sin in thee, there is a spring of Mercy in God, and a Fountain daily opened to wash thy uncleanness in. *Adam* (indeed) lost all by once sinning; but we are under a better Covenant, a Covenant of Mercy, and are encouraged by the Son to go to the Father every day for the sins of that day.

Object. If I were willing to receive Christ, I might have Christ offered to me; but will the Lord offer him to such a one as desires not to have him?

Answ. Yes, (saith our Saviour) *I would have gathered you, as the Hen gathereth her Chickens under her Wings, and you would not.* We must know, a creating power cannot only bring something out of nothing, but contrary

Christ offers himself to those that do not desire him.

out of contrary; of unwwilling God can make us a willing People. There is a promise of *pouring clean water upon us*; and Christ hath taken upon him to purge his Spouse, and make her fit for himself.

What hast thou now to plead against this strange kindness of the Lord in offering Christ to thee? Thou wilt say, it may be.

Object. Oh! I fear time is past; Oh! time is past. I might once, once have had Christ; but now mine heart is sealed down with hardness, blindness, unbelief: Oh! time is now gone.

Answ. No, not so; see *Isa.* 65. 1, 2, 3. *All the day long God holdeth out his hand to a back-sliding and rebellious People.* Thy day of Grace, thy day of Means, thy day of Life, thy day of God's striving with thee and stirring of thee, still lasts.

No time past to receive Christ.

Object. But if God be so willing to save, and so prodigal of his Christ, why doth he not give me Christ, or draw me to Christ?

Answ. I answer, What command dost thou look for to draw thee to Christ, but this word, *Come?* Oh come thou poor, forlorn, lost, blind, cursed nothing; I will save thee, I will enrich thee, I will forgive thee, I will enlighten thee; I will bless thee, I will be all things unto thee, do all things for thee. May not this win and melt the Heart of a Devil?

Christ freely offers himself to men, but doth not force men to him.

Quest. II. Upon what Conditions may Christ be had?

Answ. Ma

Anſw. Make an exchange of what thou art or haſt with Chriſt, for what Chriſt is or hath; and ſo taking him, (like the wiſe Merchant the *Pearl*) thou ſhalt have Salvation with him.

The conditions of coming to Chriſt.

Now this exchange lieth in theſe four things chiefly.

On what terms Chriſt may be had.

Firſt, give away thy ſelf to him, *Head, Heart, Tongue, Body, Soul*, and he will give away himſelf unto thee, *Cant.* 6. 3 yea, he will ſtand in thy room in Heaven, that thou mayeſt triumph and ſay, I am already in Heaven, glorified in him; I ſee God's bleſſed face in Chriſt; I have conquered Death, Hell, and the Devil, in him.

1. *We muſt give our ſelves to him.*

Secondly, give away all thy ſins to Chriſt, confeſs them, leave them, caſt them upon the Lord Jeſus, ſo as to receive power from him to forſake them; and he will be made ſin for thee, to take them away from thee, 1 *John* 1. 9.

2. *We muſt give away all our ſins.*

Thirdly, give away thine Honour, Pleaſure, Profit, Life, for him; he will give away his Crown and Honour, Life and all, to thee, *Luke* 18. Let nothing be ſweet unto thee but Him, and nothing ſhall be ſweet unto him but Thee.

3. *We muſt give away our Honour, Pleaſure, Life it ſelf, if he require it.*

Fourthly, give away thy Rags, forſake thine own Righteouſneſs for him, he will give away all his Robes and Righteouſneſs to thee, *Phil.* 3. 8, 9. Thou ſhalt

4. *We muſt give away all our own Righteouſneſs.*

ſtand as glorious in the ſight of God, howſoever thou art a poor Snake in thy ſelf, as an Angel, nay, as all the Angels, becauſe cloathed with his Son Chriſt Jeſus his Righteouſneſs.

Now tell me, will you have Chriſt? He is offered to you. Yes, you will all ſay. Yea, with all mine heart. But will you have him on theſe Terms, upon theſe four Conditions?

Now becauſe men will flatter themſelves, and ſay, Yes.

Four ſorts of People that reject Chriſt.

III. I will ſhew you four ſorts of People that reject Chriſt thus offered.

1. The ſlighter.

Firſt, *The ſlighting Unbeliever*; that when he hears of an offer of Chriſt, and ſhould wonder at the love of the Lord in doing this, he makes nothing of it, but goes from the Church and ſays, We muſt give Miniſters the Wall in the Pulpit; and, Poor men they muſt have ſomewhat to ſay and preach for their living; There was a good plain Sermon to day; the man ſeems to mean well, but I think he be no great Scholar; And ſo make no more of the offer of Chriſt, than of the offer of a ſtraw at their feet. If a good bargain be offered them, they will forget all their buſineſs to accompliſh that; yet they make light of this offer, *Matth.* 22. 5.

2. The deſperate unbeliever.

Secondly, *The deſperate Unbeliever*; that ſeeing his ſins to be ſo great, and feeling his Heart ſo hard, and finding but little good from God, ſince he ſought for help, (like *Cain* he fleeth from the preſence of the Lord; like a mad Lion he breaks his Chains of reſtraining Grace and runneth roaring after his Prey, after his

Cor-

Cups, Queans, Lusts, &c. and so will not honour Christ with such a great cure of such great sins, that he shall never have the credit of it, nor will he be beholden to him for such a kindness.

Thirdly, *The presumptuous Unbeliever*; that seeing what sins he hath committed, and it may be he having a little touch, and some sorrow for his sins, catching at Christ, hoping to be saved by him before ever he come to be loaden with sin as the greatest evil, or God's wrath kindled against him as his greatest Curse; and so catching at Christ, hopes he hath Christ, and hoping he hath Christ already, shuts out Christ for the future, and so rejects him, *Micah.* 3. 11. You shall have these men and women never complain of the want, but only of the weakness of their Faith; and they will not be beaten off from thence: let them hear never so much of their Misery, nor see never so much of their sin, yet they will not be beaten off from trusting to Christ. 3. *The presumptuous unbeliever.*

Fourthly, *The tottering, doubtful Unbeliever*; one that is in a question whether he had best have Christ, or no. He sees some good in Christ that he would gladly have him for; as, Then I shall have Heaven, and Pardon, and Grace, and Peace: and yet he sees many things he dislikes with Christ; as namely, Then farewel Merry-meetings, Pastimes, Cards and Dice, Pleasure and sinful Games. And hence they totter this way and that way, not knowing whether they had best have Christ or no, *James* 1. 6, 7. These People reject Jesus Christ. 4. *The tottering and doubtful unbeliever.*

The great evil in rejecting Christ.

1. A bloody sin.

2. A dishonouring sin.

IV. And now come and see the greatness of this sin.

1. It's a most *bloody sin*; it's a trampling under foot the blood of the Son of God, *Heb.* 10. 21.

2. It's a most *dishonouring sin*; for as by the first act of Faith a man glorifieth God by obeying all the Law at an instant in Christ; so by rejecting him thou dost break all those Laws of God in an instant, and so dost dishonour him.

3. An ungrateful sin.

3. It's a most *ungrateful sin*; it's a dispising God's greatest love, which the Lord takes most heavily.

4. An accusable sin.

4. It's a most *inexcusable sin*; for what have you to cast against Jesus Christ?

Object. Oh, my sins are so great, thou wilt say.

Answ. But take Christ, his Blood will wash thee from all thy sins.

Object. Oh, but my Heart is hard, and my Mind blind.

Answ. Yea, but take me, and I will break thine Heart, open thine Eyes. A new Heart is God's gift, and he hath promised to create it in us.

Object. Oh, but then I must forsake all my Pleasures.

Answ. Thou shalt have them fully, continually, infinitely in Christ.

Object. Oh, but I cannot take Christ.

Answ. Oh, but Christ can give thee an hand to receive him, as well as give away himself.

5. It

5. It is a most *heavy sin*. What sin will gripe so in Hell as this? *Joh.* 3. 19. God the Father shall strike the Devils for breaking the Law of the Creation; but God the Son shall strike thee, and the Comforter himself shall set himself against thee, for despising the means and offers of Redemption. The Devils might never have had Mercy; but thou shalt think with anguish, and vexation, and madness of Heart, I might have had a Ch[illegible] he was offered unto me; Mercy wooed this stubborn proud Heart to yield, but, O Rock of Adamant that I was! it did not affect me. Oh flie speedily to this *City of Refuge*, *lest the pursuer of blood overtake thee.*

5. An heavy sin.

Use 5. Away then out of your selves to the Lord Jesus. Heaven and Earth leave thee, and have forsaken thee; now there is but one more that can do thee good, and deliver thy Soul from endless sorrow; go to him, and take hold on him, not with the hand of Presumption and love to thy self, to save thy self, but with the hand of Faith, and love to him, to honour him.

An invitation to take hold on Christ.

Object. I am well enough already; what tell you me of Christ?

Answ. This is the damning sin of these times: when men have Christ offered unto them, foretelling them else of Wrath to come, they say they are well; hence feeling no judgment here, they fear no wrath hereafter; hence being well, they feel no need of Christ; hence till they die they never seek out for a Saviour. Men will not come into the Ark alre-

Security a dangerous sin.

made for them, before the Flood arise. The World makes so much of those it nurseth up, that they are unwilling to come to Heaven, when they are called to come home.

Object. But it may be Christ hath not redeemed me, nor shed his blood for me, therefore why should I go to him?

Answ. It may be it is true, it may be not; yet do thou venture, as those, *Joel. 2. Who knows but the Lord may return?* It is true, God hath elected but few, and so the Son hath shed his blood and died but for a few; yet this is no excuse for thee to lie down and say, What should I seek out of my self for Succour? Thou must in this case venture and try, as many men amongst us do now, who hearing of one good Living fallen, twenty of them will go and seek for it, although they know only one shall have it. Therefore say as those Lepers in *Samaria*, If I stay here in my sins, I die; If I go out to the Camp of the Syrians, we may live; we can but die however: If I go out to Christ, I may get Mercy; however, I can but die, and it is better to die at Christ's feet, than in my own puddle. Content not your selves therefore with your bare reformation and amending your lives; this is but to cross the debt in thine own book, it remaineth uncancelled in the Creditor's book still: but go, take, offer up this Eternal Sacrifice before the Eyes of God the Father, and cry guilty at his Bar, and look for Mercy from him; sigh under thy bondage, that as *Moses* was sent unto the *Israelites*, so may *Christ* be sent into thy Soul. Rest not therefore in the sight or sense of a helpless condition, saying

To say that Christ hath not redeemed thee, is not excuse for no coming to Christ.

saying, I cannot help my self, unless Christ doth. Sigh unto the Lord Jesus in Heaven for Succour, and admire the Lord for ever, that when there was no help, and when he might have raised out of the Stones Children to praise him, yet he should send his Son out of his bosom to save thee. So much for this particular.

The fifth *Divine Principle* follows to be handled.

CHAP. V.

Those that are saved are very few; and that those that are saved, are saved with very much difficulty.

Streight is the gate, and narrow is the way that leadeth unto Life, and few there be that find it, Matth. 7. 14.

The fifth Principle.

Few are saved, and that with difficulty.

Here are two parts,

1. The paucity of them that shall be saved; *few find the way thither.*

2. The difficulty of being saved; *Streight and narrow is the way and gate unto Life.*

Hence arise two Doctrines,

Doct. 1. That the number of them that shall be saved is very small, *Luke* 13. 24. The Devil hath his drove and swarms to go to Hell, as fast as Bees to their hives: Christ hath his flock, and that is but a little flock, *Luke* 12. 32. Hence God's Children are called *Jewels*, *Mal.* 3. 17. which commonly are kept secret in respect of the other lump

ber in the house; hence they are called *strangers and pilgrims*, which are very few in respect of the Inhabitants of the Country through which they pass; hence they are called *sons of God*, 1 *Joh.* 3. 2. *of the blood Royal*, which are few in respect of common Subjects.

But see the truth of this Point in these two things.

Few saved in all Ages.

First, look to all Ages and Times of the World; *Secondly*, to all Places and Persons in the World, and we shall see few men were saved.

1. Look to all Ages, and we shall find but a handful saved. As soon as ever the Lord began to keep house, and there were but two Families in it, there was a bloody *Cain* living, and a good *Abel* slain. And as the World increased in number, so in wickedness, *Gen.* 6. 12. It is said, *All flesh had corrupted their ways*, and amongst so many thousand men not one righteous but *Noah*, and his Family; and yet in the Ark there crept in a cursed *Cham*.

As the World increased in number, so in wickedness.

Afterwards, as *Abraham's* posterity increased, so we see their sin abounded. When his posterity was in *Egypt*, where, one would think, if ever men were good, now it would appear, being so heavily afflicted by *Pharaoh*, being by so many Miracles miraculously delivered by the hand of *Moses*, yet most of these *God was wrath with*, Heb. 3. 12. and only two of them, *Caleb* and *Joshua*, went into *Canaan*, a Type of Heaven. Look into *Solomon's* time; what glorious [illegible] what great profession was there then [illegible]

his death *ten Tribes* fell to the odious Sin of Idolatry, following the Command of *Jeroboam* their King. Look farther into *Isaiah*'s time, when there were multitudes of Sacrifices and Prayers, *Isa.* 1. 11. *Isa.* 1. 9. yet then there was but a *remnant*, nay, a very little *remnant* that should be saved. And look to the time of Christ's coming in the Flesh, (for I pick out the best time of all) when one would think by such Sermons he preached, such Miracles he wrought, such a Life as he led, all the *Jews* would have entertained him; yet it is said, *He came unto his own, and they received him not*, Joh. 1. 12. So few, that Christ himself admires at one good *Nathaniel*, *Behold, an Israelite in whom there is no guile.* In the Apostles time many indeed were converted, but few comparatively; and amongst the best Churches were many bad, as that at *Philippi*, *Philippians* 3. 18. Many had a name to live, but were dead, and few only kept their Garments unspotted, *Rev.* 3. 4. And presently after the Apostles time, *Many grievous wolves came in and devoured the Sheep*; and so in succeeding Ages, *Rev.* 12. 9. *All the Earth wondred at the Whore in Scarlet.*

And in *Luther*'s time, *Acts* 20. 28, 29, 30. when the Light began to arise again, he saw so many carnal Gospellers, that he breaks out in one Sermon into these Speeches; *God grant I may not live to see those bloody days that are coming upon an ungodly World.* *Latimer* heard so much prophaneness in his time, that he thought verily Dooms-day was just at hand. And have not our Ears heard censuring those in the *Palatinate*, where (as 'tis reported) many have fallen from the glorious Gospel to Popery, as fast as Leaves fall in *Autumn*? Who would have thought there had

had lurked such Hearts under such a shew of detesting Popery, as was among them before? And at Christ's coming *shall he find Faith on the Earth.*

Few shall be saved in all places.

2. Let us look unto all Places and Persons, and see how few shall be saved. The World is now split into four parts, *Europe*, *Asia*, *Africa* and *America*; and the three biggest parts are drowned in a deluge of Prophaneness and Superstition, they do not so much as profess Christ, you may see the Sentence of Death written on these Mens Foreheads, *Jer.* 10. *ult.* *Pour out thy fury upon the Heathen that know thee not, and upon the Families that call not upon thy Name*, &c. But let us look upon the best part of the World, and that is *Europe*; how few shall be saved there? First, the *Grecian* Church, howsoever now in these days their good Patriarch of *Constantinople* is about a general Reformation among them, and hath done much good; yet are they for the present, and have been for the most part of them, without the saving means of knowledge. They content themselves with their old Superstitions, having little or no Preaching at all. And for the other parts, as *Italy*, *Spain*, *France*, *Germany*, for the most part they are Popish: And see the end of these Men, 2 *Thes.* 2. 9, 10, 11, 12. And how amongst them that carry the Badge of Honesty, I will not speak what mine Ears have heard and my Heart believes concerning other Churches; I will come unto our own Church of *England*, which is the most flourishing Church in the World; never had Church such Preachers, such means, yet have we not some Chappels and Churches stand as dark Lanthorns

horns without Light, where People are led with blind, or idle, or licencious Ministers, and so both fall into the Ditch?

Nay, even amongst them that have the means of Grace, but few shall be saved. It may be sometimes among ninety nine in a Parish Christ sends a Minister to call some one lost sheep among them, *Matth.* 13. Three Grounds were bad where the Sed was sown, and only one ground good. Its a strange Speech of *Chrysostom* in his fourth Sermon to the People of *Antioch*, *Luke* 15. 24, 25. where he was much beloved, and did much good; *How many do you think* (saith he) *shall be saved in this City? It will be an hard speech to you, but I will speak it, though here be so many thousands of you, yet there cannot be found an hundred that shall be saved, and I doubt of them too: For what villany is there among you? What sloth is in old Men?* and so he goes on. So say I: Never tell me we are baptized, and are Christians, and trust to Christ; let us but separate the Goats from the Sheep, and exclude none but such as the Scripture doth, and sets a Cross upon their Doors, with, *Lord, have mercy upon them*, and we shall see only few in the City shall be saved.

Few shall be saved in England.

Chrysostom though in Antioch an hundred could not be saved.

Those which the Scripture excludes from Salvation.

1. Cast out all the *prophane People* among us, as Drunkards, Swearers, Whores, Lyars, which the Scripture brands for black sheep, and condemns them in an hundred places.

The Prophane.

2. Set

The Civil Men.

2. Set by all *Civil Men*, that are but Wolves chained up, tame Devils, Swine in a fair Meadow, that pay all they owe, and do no body any harm, yet do none any great good, that plead for themselves and say, *Who can say black is mine eye?* These are righteous Men, whom Christ never came to call? *For he came not to call the Righteous, but Sinners to repentance.*

The Hypocrites.

3. Cast by all *Hypocrites*, that, like Stage-players, in the sight of others act the parts of Kings and honest Men; when look upon them in their Tyring-house, they are but base varlets.

The formal Professors.

4. *Formal Professors* and *Carnal Gospellers*, that have a thing like *Faith*, and like *Sorrow*, and like *true Repentance*, and like *good Desires*; but yet they be but Pictures, they deceive others and themselves too, 2 *Tim.* 3. 5.

Set by these four sorts, how few then are to be saved, even among them that are hatcht in the Bosom of the Church?

Of Encouragement.

Use 1. First, here then is a Use of *Encouragement*. Be not discouraged by the Name of Singularity. What, do you think your self wiser than others? and shall none be saved but such as are so precise as Ministers prate. Are you wiser than others, that you think none shall go to Heaven but your self? I tell you, if you would be saved, you must be singular Men, not out of *Faction*, but out of *Conscience*, *Act.* 24. 16. *Tit.* 2. 14.

Use

Use 2. Secondly, here is matter of *Terror* to all those that be of opinion that few shall be saved; and therefore when they are convinced of the danger of sin by the Word, they flie to this shelter, if I be damned, it will be woe to many more besides me then; as though most should not be damned. Oh, yes, the most of them that live in the Church shall perish: and this made an *Hermite*, which *Theodoret* mentions, to live fifteen Years in a Cell in a desolate Wilderness, with nothing but Bread and Water, and yet doubt after all his sorrow, whether he should be saved or no. Oh, God's wrath is heavy, which thou shalt one day bear. *Of Terror.*

Use 3. Thirdly, this ministreth *Exhortation* to all *confident People*, that think they believe, and say they doubt not but to be saved; and hence do not much fear Death. Oh, learn hence to suspect and fear your estate, and fear it so much, that thou canst not be quiet until thou hast got some assurance thou shalt be saved. When Christ told his Disciples that one of them should betray him, they all said, *Master, is it I?* But if he had said eleven of them should betray him, all except one, would they not all conclude, *Surely it is I?* If the Lord had said, only few shall be damned, every Man might fear, It may be it is I; but now he says most shall, every Man may cry out and say, *Surely it is I.* No humble heart, but is driven too and fro with many stinging fears this way; yet there is a generation of presumptuous, brazen-fac'd, bold People, that confidently think of themselves, as the *Jews* of the *Pharisees*, *Of Exhortation to all confident People.*

Presumptuous Men think of themselves as the Jews did of the Pharisees.

sees, (being so holy and strict) that if God save but two in the World, they shall make one.

The Child of God indeed *is bold as a Lyon*, but he hath God's Spirit and Promise assuring him of his eternal welfare. But I speak of divers that have no sound ground to prove this Point, (which they pertinaciously defend) that they shall be saved. This confident humour rageth most of all in our old Professors at large, who think, That's a Jest indeed, that having been of a good belief so long, that they now should be so far behind hand as to begin the Work, and lay the Foundation anew. And not only among these, but amongst divers sorts of People whom the Devil never troubles, because he is sure of them already, and therefore cries peace in their ears, whose *Consciences* never trouble them, because that hath shut its eyes: and hence they sleep, and sleeping dream that God is merciful unto them, and will be so; yet never see they are deceived, until they awake with the Flames of Hell about their ears: and the World troubles them not, they have their hearts desire hearts desire here, because they are friends to it, and so Enemies to God. And *Ministers* never trouble them, for they have none such as are fit for that work near them; or if they have, they can sit and sleep in the Church, and chuse whether they will believe him. And their Friends never

Conscience rages most in professors at large.

The Devil never troubles some Men, because he is sure of them already

never troubled them, because they are afraid to displease them. This one truth well pondered and thought on may damp thine heart, and make thy conscience flie in thy face, and say, *Thou art the Man*; it may be, there are better in Hell than thy self that are so confident; and therefore tell me what hast thou to say for thy self, that thou shalt be saved? In what thing hast thou gone beyond them that *think they are rich and want nothing, who yet are poor, blind, miserable and naked?*

Friends never reprove some Men, because of displeasing them.

Object. 1. Thou wilt say happily, first, I have left my sins I once lived in, and am now no drunkard, no swearer, or lyar, *&c.*

Answ. I answer; thou mayest be washt from thy Mire, (the Pollution of the World) and yet be a Swine in God's account, 2 *Pet.* 2. 20. thou mayest live a blameless, innocent, honest, smooth life, and yet be a miserable Creature still, *Phil.* 3. 6.

Object. 2. But I pray, and that often.

Answ. This thou mayest do, and yet never be saved, *Isa.* 1. 11. *To what purpose is your multitude of Sacrifices?* Nay, thou mayest pray with much affection, with a good heart, as thou thinkest, yet be a thousand Miles off from being saved, *Prov.* 1. 28.

Object. 3. But I fast sometimes, as well as pray.

Answ. So did the Scribes and Pharisees, even twice a week; which could not be publick, but private fasts. And yet this righteousness could never save them.

Object. 4. But I hear the Word of God, and like the best Preachers.

Answ.

Answ. This thou mayest do too, and yet never be saved, *Ezek.* 33. 31, 32. Nay thou mayest so hear, as to receive much joy and comfort in hearing, nay, to believe and catch hold on Christ, and so say and think *he is thine*, and yet not be saved, as the stony ground did, *Matth.* 13. who heard the Word with joy, and for a *Season believed.*

Object. 5. I read the Scripture often.

Answ. This you may do too, and yet never be saved as the Pharisees, who were so perfect in reading the Bible, that Christ needed but only say, *It hath been said of old time*, for they knew the Text and Place well enough without intimation.

Object. 6. But I am grieved and am sorrowful, and repent for my sins past.

Judas did thus, *Matth.* 27 3. he repents himself with a legal repentance for fear of Hell, and with a natural Sorrow for dealing so unkindly with Christ, in betraying not only blood, but innocent blood. True humiliation is ever accompanied with hearty reformation.

Object. 7. Oh, but I love good Men, and their company.

Answ. So did the *five foolish Virgins* love the company, and (at the time of *extremity*) the very *oil* and *grace* of the *wise*, yet they were locked out of the gates of Mercy.

Object. 8 But God hath given me more *knowledge* than others, or than I my self had once.

Answ. This thou mayest have, and be able to teach others, *Rom.* 2. 18. and think so of thy self too, and yet never be saved.

Object. 9. But I keep the Lord's Day strictly.

Answ.

Answ. So did the *Jews*, whom yet Christ condemned, and they were never saved.

Object. 10. I have very many good *desires* and *endeavours* to get Heaven.

Answ. These thou and thousands may have, and yet miss of Heaven.

Many shall seek to enter in at that narrow gate, and not be able, *Luke* 13. 24.

Object. 11. True, thou wilt say, many Men do many duties, but without any *life* or *zeal*; I am zealous.

Answ. So thou mayest be, and yet never be saved, as *Jehu*, *Phil.* 3. 6, 11. *Paul* was zealous when he was a Pharisee: and if he was so for a false Religion, and a bad Cause, why, much more mayest thou be for a good Cause; so zealous, as not only to cry out against prophaneness in the wicked, but the civil Honesty of others, and hypocrisie of others, yea, even of the coldness of the best of God's People: thou mayest be the fore-horse in the Team, and the Ring-leader of good Exercises amongst the best Men; (as *Joash*, a wicked King, was the first that complained of the negligence of his best Officers in not repairing the Temple, 2 *Chron.* 44. 4, 5, 6.) and to stir them up unto it. Nay, thou mayest be so forward, as to be persecuted, and not yield an inch, nor shrink in the wetting, but mayest manfully and couragiously stand it out in time of persecution, as the Thorny ground did. So zealous thou mayest be, as to like best, and to flock most unto, the most zealous Preachers, that search Mens Consciences best; as the whole Country of *Judea* came flocking to *John*'s Ministry, and delighted to hear him for a season: Nay, thou mayest be so zealous as to take sweet delight in doing as these

these things; *Isa* 58. 2, 3. *They delight in approaching near unto God*; yet come short of Heaven.

Object. 12. But thou wilt say, True; many a Man rides post, that breaks his neck at last; many a Man is zealous, but his fire is soon quench'd, and his zeal is soon spent; they hold not out; whereas I am constant, and persevere in godly courses.

Answ. So did that young Man, yet he was a graceless Man, *Mat.* 19. 20. *All these things have I done from my youth*; what lack I yet?

Object. 13. It is true, Hypocrites may persevere, but they know themselves *to be naught* all the while, and so deceive others: but I am perswaded that I am in *God*'s favour, and in a safe and happy estate, since I do all with a good heart for God.

Answ. This thou mayest verily think of thy self, and yet be deceived, and damned, and go to the Devil at last. *There is a way* (saith *Solomon*) *that seemeth right to a Man, but the end thereof is the way of Death*, Prov. 14. 12. For he is an Hypocrite not only that makes a seeming outward show of what he hath not, but also that hath a true show of what indeed there is not. The first sort of Hypocrites deceive others only; the latter having some inward, yet common work, deceive themselves too. *James* 1. 26. *If any Man seem to be religious*, (so many are, and so deceive the World, but it is added) *deceiving his own Soul*. Nay, thou mayest go so fairly, and live so honestly, that all the best Christians about thee may think well of thee, and never suspect thee, and so

Some Hypocrites deceive themselves, some deceive others.

so mayest pass through the World, and die with a deluded comfort, that thou shall go to Heaven and be canonized for a Saint in thy Funeral Sermon, and never know thou art counterfeit, till the Lord brings thee to thy strict and last examination, and so thou receivest that dreadful Sentence, *Go ye cursed*. Mat. 25.

So it was with the *five foolish Virgins*, that were never discovered by the *Wise*, nor by themselves until the gate of Grace was shut upon them. If thou hast therefore no better evidences to shew for thy self, that thine estate is good, than the rest, I'll not give a Pin's point for all thy flattering false hopes of being saved: but it may be thou hast never yet come so far as to this pitch; and if not, Lord! what will become of thee? Suspect thy self much, and when in this shipwrack of Souls thou seest so many sink, cry out and conclude, Its a wonder of wonders, and a thousand and a thousand to one, if ever thou comest safe to shoar. *The five foolish Virgins.*

Use. Oh, strive then to be one of them that shall be saved, tho it cost thee thy blood, and the loss of all that thou hast, labour to go beyond all those that go so far, and yet perish at the last. Do not say, that seeing so few shall be saved, therefore this discourageth me from seeking, because all my labour may be in vain. Consider that Christ here makes another and a better use of it, *Luke* 3. 24. Seeing that *many shall seek and not enter, therefore* (saith he) *strive to enter in at the streight Gate*; venture at least, and try what the Lord will do for thee. *Strive to be saved.*

Quest.

Quest. Wherein doth the Child of God (and so how may I) go beyond these Hypocrites that go so far?

Answ. In three things principally.

Wherein a Child of God goeth beyond an Hypocrite.

1. No unregenerate Man but lives in some known sin.

First, no unregenerate Man, though he go never so far, let him do never so much, but he lives in some one sin or other, secret or open, little or great. *Judas* went far, but he was covetous. *Herod* went far, but he loved his *Herodias*. Every Dog hath his Kennel, every Swine hath his Swill, and every wicked Man his Lust: for no unregenerate Man hath fruition of God to content him; and there is no Man's heart but it must have some good to content it, which good is to be found only in the Fountain of all good, and that is God; or in the Cistern, and that is in the Creatures: Hence a Man having lost full content in God, he seeks for, and feeds upon contentment in the Creature, which he makes a God to him; and here lies his lust or sin, which he must needs live in. Hence, ask those Men that go very far, and take their Peny for good Silver, and commend themselves for their good desires. I say, ask them if they have no sin: Yes, say they, who can live without sin? and so they give way to sin, and therefore live in sin. Nay, commonly all the Duties, Prayers, Care and Zeal of the best Hypocrites are to hide a Lust: as the Whore in the *Proverbs*, that wipes her mouth and goes to the Temple, and pays her vows: or to feed a lust; as *Jehu* his zeal against *Baal* was to get a King-

Hypocrites like the Whore in Proverbs, *or like* Jehu, *zealous against* Baal, *but for their own ends.*

Kingdom. There remains a root of bitterneſs in the beſt Hypocrites, which howſoever it be lopt off ſometimes by ſickneſs or horror of Conſcience, and a Man hath purpoſes never to commit it again, yet there it ſecretly lurks; and though it ſeemeth to be bound and conquered by the *Word*, or by *Prayer*, or by outward *Croſſes*, or while the Hand of God is upon a Man, yet the inward ſtrength and power of it remains ſtill: and therefore when temptations, like ſtrong *Philiſtines*, are upon this Man again, he breaks all vows, promiſes, bonds of God, and will ſave the life of his ſin.

2. *Unregenerate Men are not poor in Spirit.*

Secondly, No unregenerate Man or Woman ever came to be poor in Spirit, and ſo to be carried out of all Duties unto Chriſt: if it were poſſible for them to forſake and break looſe for ever from all ſin, yet here they ſtick as the Scribes and Phariſees; and ſo, like zealous *Paul* before his Converſion, they faſted and prayed, and kept the Sabbath, but they reſted in their legal righteouſneſs, and in the performance of theſe and the like Duties. Take the beſt Hypocrite that hath the moſt ſtrong perſwaſions of God's Love to him, and ask him why he hopes to be ſaved, he will anſwer, *I pray, read, hear*, love good Men, cry out *of the ſins of the time*. And tell him again, that an Hypocrite may climb theſe ſtairs and go as far: He will reply, true indeed, but they do not what they do with a ſound heart, but to be ſeen of Men. Mark now, how theſe Men feel a good heart in themſelves, and in all things they do, and therefore feel not a want of all good, which is poverty of Spirit; and therefore here

they fall short, *Isa.* 66. 2. There were divers Hypocrites forward for the Worship for God in the Temple; but God loaths these, because no

Good looks on the poor in Spirit.

poor in Spirit, to whom only is said the Lord will look. I have seen many professors very forward for all good duties, but ignorant of Christ, when they are sifted, as blocks. And if a Man (as few do) know not Christ, he must rest in the duties, because he knows not Christ, to whom he must go and be carried, if ever he be saved. I have heard of a Man, that, being condemned to die, thought to escape the Gallows, and to save himself from hanging, by a certain Gift he said he had, whistling: some Men seek to save themselves by their gifts of *knowledge*, gifts of *memory*, gifts of *prayer*, when they see they must die for their sin. This is the ruine of many a Soul, that though they forsake *Egypt*, and his sins and flesh-pots there, and will never be so as he hath been; yet he never cometh into *Canaan*, but loseth himself and his Soul in a wilderness of many *duties*, and there perisheth.

3. *Unregenerate Men never take their rest in Christ only.*

Thirdly, if any unregenerate Man come unto *Christ*, he never begets into *Christ*, that is, never takes his *eternal rest*, and *lodging in Jesus Christ only*, Heb. 4. 4. *Judas followed Christ for the Bag*, he would have the *Bag* and *Christ* too. The young Man came unto Christ to be his Disciple, but he would have *Christ* and the *World* too. They will not content themselves with Christ alone, nor with the World alone, but make their Match out of both, like whorish Wives, that will

their Husbands and others too. Men in distress of Conscience, if they have comfort from *Christ*, they are contented; if they have Salvation from Hell by Christ, they are contented; but Christ contents them not. Thus far an Hypocrite goes not. So much for the first Doctrine observed out of the Text. I come now to the second.

Doct. 2. *That those that are saved are saved with much difficulty*: Or, *It is a wonderful hard thing to be saved.* *Salvation difficult.*

The Gate is streight, and therefore a Man must sweat and strive to enter: both the entrance is difficult, and the progress of Salvation too. *Jesus Christ* is not got with a wet Finger. It is not wishing and desiring to be saved will bring Men to Heaven: Hell's mouth is full of *good wishes*. It is not shedding a tear at a Sermon, or blubbering now and then in a corner, and saying over thy Prayers, and crying God mercy for thy sins, will save thee. It is not, *Lord, have mercy upon us*, will do thee good. It is not coming constantly to Church. These are easie matters. But it is a tough work, a wonderful hard matter to be saved, 1 *Pet.* 4. 18. Hence the way to Heaven is compared to a *Race*, where a Man must put forth all his strength, and stretch every Limb, and all to get forward. Hence a Christian's Life is compared to *wrestling*, *Eph.* 6. 12. All the Policy and Power of Hell buckle together against a Christian; therefore he must look to himself, or else he falls. Hence it is compared to *fighting*, 2 *Tim.* 4. 7. A Man must fight against the *Devil*, the *World*, *Himself*, who shoot poisoned Bullets into the Soul, where a Man *Salvation compared to fighting.*

must kill or be killed. God hath not lined the way to Heaven with Velvet, nor strewed it with Rushes. He will never feed a loathful Humour in Men, who will be saved if Christ and Heaven will drop into their mouths, and if any would bear their charges thither: If *Christ* might be bought for a few cold wishes and lazy desires, he would be of small reckoning among them, who who would say, *lightly come, lightly go.* Indeed *Christ's yoke is easie* in it self, and when a Man is got into Christ, nothing is so sweet; but for a carnal dull heart, it is hard to draw in it: For,

Four streight Gates to be past through before we can enter into Heaven.

There are four streight Gates which every one must pass through before he can enter into Heaven.

1. The streight Gate of Humiliation.

1. There is the streight Gate of *Humiliation*: God saveth none, but first he humbleth them. Now it is hard to pass through the Gates and Flames of Hell: for a Heart as stiff as a stake, to bow; as hard as a stone, to bleed for the least prick, not to mourn for one sin, but all sins, and not for a fit, but all a Man's Life-time. Oh, it is hard for a Man to suffer himself to be loaden with sin, and prest to death for sin, so as never to love sin more, but to spit in the face of that which he once loved as dearly as his life. It is easie to drop a tear or two, and be Sermon-sick: but to have a heart rent for sin and from sin, this is true humiliation, and this is hard.

2. The

2. The ſtreight Gate of *Faith*, *Eph.* 1. 19. Its an eaſie matter to preſume, but hard to believe in Chriſt. It is eaſie for a Man that was never humbled to believe and ſay, *'Tis but believing*; but it is an hard matter for a Man humbled, when he ſees all his ſins in order before him, the *Devil*, and *Conſcience* roaring upon him, and crying out againſt him, and God frowning upon him, now to call God *Father*, is an hard work. *Judas* had rather be hang'd than believe. It is hard to ſee Chriſt as a Rock to ſtand upon, when we are overwhelmed with ſorrow of heart for ſin. It is hard to priſe Chriſt above ten thouſand Worlds of Pearl: 'tis hard to deſire Chriſt, and nothing but Chriſt; hard to follow Chriſt all the day long, and never to be quiet till he is got in thine arm, and then with *Simeon* to ſay, *Lord, now letteſt thou thy ſervant depart in peace.* 2. *The ſtreight Gate of Faith.*

3. The ſtreight Gate of *Repentance.* It is an eaſie matter for a Man to confeſs himſelf to be a Sinner, and to cry God forgiveneſs until next time: but to have a bitter Sorrow, and ſo turn from all ſin, and to return to God, and all the ways of God, which is true repentance indeed; this is hard. 3. *The ſtreight Gate of Repentance.*

4. The ſtreight Gate of *Oppoſition of Devils*, the *World*, and a Man's own ſelf, who knock a Man down when he begins to look towards Chriſt and Heaven. 4. *Streight Gate of Oppoſition.*

Uſe. Hence learn, That every eaſie way to Heaven is a falſe way, although Miniſters ſhould preach it out of their Pulpits, *Of Inſtruction*

Pulpits, and Angels should publish it out of Heaven.

Nine false ways to Salvation discovered.

Now there are nine easie ways to Heaven, (as Men think) all which lead to Hell.

1. *The broad way.*

1. The common *broad way*, wherein a whole Parish may all go a-bredth. Tell these People they shall be damned; their answer is, Then wo to many more besides me.

2. *The way of civil Education.*

2. The way of *civil Education*, whereby many wild Natures are by little and little tamed, and like Wolves are chained up easily while they are young.

3. *The way of good Wishes.*

3. *Baluam's* way of *good wishes*, whereby many People will confess their ignorance, forgetfulness, and that they cannot make such shows as others do: but they thank God their hearts are as good, and God for his part accepts (say they) the will for the deed: And, *My Son, give me thy heart*; the heart is all in all, and so long they hope to do well enough. Poor deluded Creatures thus think to break through Armies of *Sins*, *Devils*, *Temptations*, and to break open the very Gates of Heaven with a few good wishes; they think to come to their journeys ends without legs, because their hearts are good to God.

4. *The way of Formality.*

4. The way of *Formality*, whereby Men rest in the *performance* of most or of all *external Duties* without inward Life, *Mark* 1. 14. Every Man must have some *Religion*, some Fig-leaves to hide their nakedness. Now this Religion must be either true Religion, or the false

Religion

one. If the true, he must either take up the power of it, but that he will not, because it is burthensome; or the form of it, and this being easie, Men embrace it as their God, and will rather lose their lives than their Religion thus taken up. This form of Religion is the easiest Religion in the World; partly, because it easeth Men of trouble of Conscience, quieting that; Thou hast sinned saith conscience, and God is offended, take a Book and pray, keep thy Conscience better, and bring thy Bible with thee: Now Conscience is silent, being charmed down with the Form of Religion, as the Devil is driven away (as they say) with Holy-water: Partly also, because the Form of Religion credits a Man: Partly, because it is easie in it self, is of a light carriage, being but the Shadow and Picture of the Substance of Religion. As now, what an easie matter is it to come to Church? They hear (at least outwardly) very attentively an hour and more, and then to turn to a Proof and to turn down a Leaf; here's the form: But now to spend Saturday-night, and all the whole Sabbath-day Morning, in trimming the Lamp, and in getting Oil in the Heart, to meet the Bridegroom the next day, and so meet him in the Word, and there to tremble at the Voice of God, and suck the Breast while it is open; and when the Word is done, to go aside privately, and there to chew upon the Word, there to lament with tears all the vain thoughts in Duties, and deadness in *Hearing*, this is hard, because this is the Power of Godliness, and this Men will not take up. So for private *Prayer*; what an easie

The Conscience of unregenerate Men is often silenced with a form of Religion.

matter is it for a Man to say over a few Prayers out of some *devout Book*, or to repeat some old Prayer got by heart since a Child, or to have two or three short-winded wishes for God's Mercy in the Morning and at Night? This form is easie; But now to prepare the Heart by serious Meditation of God and a Man's self before he prays, then to come to God with a bleeding hungar-starv'd heart, not only with a desire, but with a Warrant, I must have such or such a Mercy, and there to wrestle with God, although it be an hour or two together, for blessing; this is too hard; Men think none do thus, and therefore they will not.

Book-prayer not the Power of Godliness.

5. The way of presumption.

Fifthly, The way of *Presumption*, whereby Men, having seen their sins, catch hold easily upon God's Mercy, and snatch Comforts before they are reached out unto them. There is no word of comfort in the Book of God intended for such as *regard iniquity in their hearts*, though they do not act it in their lives. Their only comfort is, that the Sentence of Damnation is not yet executed upon them.

6. The way of sloth.

Sixthly, The way of *Sloth*, whereby Men lie still, and say God must do all. If the Lord would set up a Pulpit at the Ale-house door, it may be they would hear oftner. If God will always thunder, they will always pray; if strike them now and then with sickness, God shall be paid with good words and promises enough, that they will be better if they live: but as long as peace lasts, they will run to Hell as fast

as they can; and if God will not catch them, they care not, they will not return.

Seventhly, The way of *Careleſneſs*, when Men feeling many difficulties, paſs through ſome of them, but not all, and what they cannot get now, they feed themſelves with a falſe hope they ſhall *hereafter*. They are content to be called Preciſians, and Fools, and crazy Brains; but they want brokenneſs of heart; and they will pray (it may be) for it, and paſs by that difficulty; but to keep the wound always open, this they will not do; to be always fighting for help, and never to give themſelves reſt till their hearts are humbled, that they will not. *Theſe have a Name to live, yet are dead.* 7. *The way of careleſneſs.*

Eighthly, The way of *Moderation*, or honeſt Diſcretion, *Rev.* 3. 16. which indeed is nothing but luke-warmneſs of the Soul; and that is, when a Man contrives and cuts out ſuch a way to Heaven, as he may be hated of none, but pleaſe all, and ſo do any thing for a quiet Life, and ſo ſleep in a whole ſkin. The Lord ſaith, *He that will live godly muſt ſuffer perſecution.* No, not ſo, Lord. Surely (think they) if Men were diſcreet and wiſe, it would prevent a great deal of trouble and oppoſition in good courſes. This Man will commend thoſe that are moſt zealous, if they were but wiſe: if he meet with a black-mouth'd Swearer, he will not reprove him, leſt he be diſpleaſed with him; if he meet with an honeſt Man he'll yield to all he ſaith, that ſo he may commend him; and when he meets them both together, they ſhall be both alike welcome, (whatever he thinks) to his Houſe 8. *The way of moderation.*

and Table, because he would fain be at peace with all Men.

9. The way of self-love.

Ninthly, and lastly, the way of *Self-love*, whereby a Man fearing terribly he shall be damned, useth diligently all means whereby he shall be saved. Here is the strongest difficulty of all, row against the stream, and to hate a Man's self, and then to follow Christ fully.

The end of the fifth Principle.

I come now to the sixth general Head proposed in order to be considered.

CHAP. VI.

That the grand Cause of Man's eternal Ruine, or why so many are damned, and so few saved by Christ, is from themselves.

The sixth Principle.

WHY will you die? Ezek. 33. 11. The great Cause why so many People die, and perish everlastingly, is because they will: every Man that perisheth is his own Butcher, or Murtherer, *Mat.* 22. 27. *Hos.* 9. This is the Point we purpose to prosecute at present.

Man's Perdition is of himself.

Quest. The question here will be, How Men plot and perfect their own ruine?

Answ.

Anſw. By theſe four principal Means, which are the four great Rocks that moſt Men are ſplit upon; and great neceſſity lieth upon every Man to know them; for when a Powder-plot is diſcovered, the danger is almoſt paſt. I ſay, there are theſe four cauſes of Man's eternal overthrow, which I ſhall handle largely, and make uſe of every particular Reaſon when it is opened and finiſhed.

How Men plot their own Ruine.

Firſt, by reaſon of that bloody black *Ignorance* of Men, whereby thouſands remain wofully ignorant of their ſpiritual eſtate, not knowing how the caſe ſtands between God and their Souls, but thinking themſelves to be well enough already, they never ſeek to come out of their miſery, till they periſh in it.

1. *By Ignorance.*

Secondly, by reaſon of Man's *carnal Security*, putting the evil day from them, whereby they feel not their fearful Thraldome, and ſo never groan to come out of the ſlaviſh Bondage of Sin and Satan.

2. *By carnal Security.*

Thirdly, by reaſon of Man's *carnal Confidence*, whereby they ſhift to ſave themſelves by their own Duties and Performances, when they feel it.

3. *By carnal Confidence.*

Fourthly, by reaſon of Man's bold *Preſumption*; whereby Men ſcramble to ſave themſelves by their own ſeeming Faith, when they ſee an inſufficiency in Duties, and an unworthineſs in themſelves for God to ſave them.

4. *By Preſumption.*

Ignorance the first general Reason of Man's ruine.

I will begin with the first Reason, and discover the first train whereby Men blow up themselves, which is this: They know not this misery, nor that fearful accursed forlorn estate wherein they lie, but think and say they shall do as well as others: and therefore when any Friend perswadeth them to come out of it, and shews them the danger of remaining in such a Condition; what is their answer; *I pray you save your breath to cool your Broth. Every Fat shall stand on his own bottom. Let me alone: I hope I have a Soul to save as well as you, and shall be as careful of it as you shall or can be: You shall not answer for my Soul. I hope I shall do as well as the preciseſt of you all.* Hence likewise, if the Minister come home to them, they go home with hearts full of out-cries against the Man, and their Tongue dipt in Gall against the Sermon. God be merciful unto us, if all this be true. Here's harsh Doctrine, enough to make a Man run out of his wits, and to drive me to despair. Thus they know not their misery, and not knowing (they are lost and condemned Creatures under the everlasting Wrath of God) they never *seek*, *pray*, *strive*, or *follow* the means whereby they may come out of it, and so perish in it, and never know it, till they awake with the Flames of Hell about their ears. They will acknowledge indeed, many of them, that all Men are born in a most miserable estate; but they never apply particularly that generall truth to themselves, saying, *I am the Man*, I am

Many Men are so secure, they are not sensible of their sins, till they feel the Flames of Hell about their Ears.

am now under God's wrath, and may be snatcht away by Death every hour, and then I am undone and lost for ever.

Now there are two sorts of People that are ignorant of this their misery.

First, The common sort of prophane, blockish, ignorant People. 1. *Prophane.*

Secondly, The finer sort of unsound hollow Professors, that have a Peacocks Pride, that think themselves fair, and in a very good estate, though they have but one Feather on their Crest to boast of. 2. *Unsound.*

I will begin with the first sort, and shew you the reasons why they are ignorant of their misery; that is for these four Reasons. *The first sort.*

Reason 1. First, sometimes because they want the saving means of knowledge. There's no faithful Minister, no compassionate *Lot*, to tell them of Fire and Brimstone from Heaven for their crying sins; there's no *Noah* to forewarn them of the Flood; there's no Messenger to bring them tidings of those Armies of God's devouring Plagues and Wrath that have approaching near unto them; they have no Pilot, poor forsaken Creatures, to shew them their Rock. They have either no Minister at all to teach them: Or, because the Parish is too poor, or the Church living too great to maintain a faithful Man, (the strongest Asses carrying the greatest Burthens commonly) Oh woful Physicians! sometimes they be prophane, and cannot heal themselves; and sometimes they be ignorant, and know not what to preach, unless they should follow the steps of *Mr.* *Many Men want the saving means of knowledge.*

Mr. *Latimer*'s Fryar; or as the best they shoot off a few Pot-guns against gross sins: or if they do shew Men their misery, then lick them whole again with some comfortable ill-applied Sentences, (But I hope better things of you, my Brethren) the Man's Patron may haply storm else; or else they say commonly, Thou hast sinned, comfort thy self, but despair not, Christ hath suffered; and thus skin over the wound, and let it fester within for want of cutting it deeper. I say therefore, because they want a faithful Watch-man to cry *Fire, Fire*, in their sleepy estate of sin and darkness wherein they lie, therefore whole Towns, Parishes, Generations of Men are burnt up, and perish miserably, *Lam.* 2. 14.

Man perish for want of faithful Ministers.

Reason 2. Secondly; because they have no leisure to consider of their misery, when they have the means of revealing it unto them, as *Felix*, *Acts* 24. 25. Many a Man hath a bitter Pill given him at a Sermon, but he hath no leisure to chew upon it. One Man is taken up with Suits in Law, and another almost eaten up with Suretiship, and carking Cares how to pay his debts, and provide for his own; another hath a great Charge and few Friends, and he saith the World is hard, and hence (like a Mole) roots in the Earth Week-days and Sabbath-days: the World thus calling them on one side, and lust on another, and the Devil on the other side, they have no leisure to consider of

Wicked Men never consider their Miseries.

Many Men so taken up with the Cares of the World, they never think of Death, God, nor themselves.

Death,

Death, Devil, God, nor *themselves, Hell,* nor *Heaven.* The Minister cries and knocks without; but there is such a noise and lumber of tumultuous lusts and vain thoughts in their hearts and heads, that all good thoughts are sad, unwelcome guests, and are knock'd down presently.

Reason 3. Thirdly, because if they have leisure, they are afraid to know it. Hence People cry out of Ministers, that they damn all, and will hear them no more; and they will not be such fools as to believe all that such say: The Reason is, they are afraid to know the worst of themselves; they are afraid to be cut, and therefore cannot endure the Chyrurgeon: they think, to be troubled in mind, as others are, is the very high road to despair; and therefore if they do hear a tale, how one after hearing of a Sermon grew distracted, or drown'd, or hang'd himself, it shall be an item and a warning to them as long as they live, for troubling their hearts about such matters. Men of guilty Consciences (hence) fly from the Grace of God, as Prisoners from the Judge, as Debtors from the Creditor. But if the Lord of Hosts can catch you, you must and shall feel with horror of heart that which you fear a little now.

Wicked Men are afraid to know their miseries.

Reason 4. Fourthly, because if they be free from this foolish fear, they cannot see their misery, by reason that they look upon their estates through false Glasses, and by virtue of many false Principles in their Minds they cheat themselves.

Wicked Men cannot see their misery, because they look on it in false glasses.

Which

Which false Principles are these principally: I will but name them.

First, they conceive, God that made them, will not be so cruel as to damn them.

Secondly, because they feel no misery, (but are very well) therefore they fear none.

Thirdly, because God blesseth them in their outward Estates, in their Corn, Children, Calling, Friends, &c. would God bless them so, if he did not love them?

Fourthly, because they think sin to be no great evil; for all are sinners, so this cannot mischief them.

Fifthly, because they think God's mercy is above all his works; though sin be vile, yet conceiving God to be all mercy, all honey, and no justice, they think they are well.

Sixthly, because they think Christ died for all Sinners, and they confess themselves to be great ones.

Seventhly, because they hope well, and so think to have well.

Eighthly, because they do as most do, who never repent of their sins while they lived, and dying like Lambs at last, they doubt not for their parts, but doing as such do, they shall die happily, as others have done.

Ninthly, because their desires and hearts are good, as they think.

Tenthly, because they do as well as God will give them Grace; and so God is in the fault only, if they perish.

These are the Reasons and Grounds upon which prosane People are deceived.

Now

Now it followeth to shew the Grounds on which the finer sort miscarry.

The second sort.

Secondly, Hollow Professors cheat and cozen their own Souls. It is in our Church as it is in an old Wood, where there are many tall Trees, yet cut them and search them deeply, they prove pithless, sapless, hollow, unsound Creatures. These Men twist their own ruine with a finer thread, and can juggle better than the common sort, and cast mists before their own eyes, and so cheat their own Souls. Its a Ministers first work to turn Men from darkness into this light, *Acts* 26. 18. and the Spirit's first work to convince Men of sin, *John* 16. 9. And therefore its Peoples main work to know the worst at first of themselves.

Hollow Professors deceive their own Souls.

How Men come to be deceived about their spiritual estates.

Now the Cause of these Mens mistaking is three-fold.

First, The spiritual madness and drunkenness of their *Understanding.* 1. *Understanding.*

Secondly, The false Bastard-peice begot and nourished in the *Conscience.* 2. *Conscience.*

Thirdly, The slie and secret Distempers of the *Will.* 3. *Will.*

Seven distempers in the mind of Man.

First, There are these seven drunken Distempers in the Understanding or Mind of Man, whereby he cometh to be most miserably deceived.

1. *Arrogancy.*

First, The *Understanding*'s *Arrogancy*. You shall never see a Man mean and vile in his own eyes, deceived, *Psal.* 25. 9. but a proud Man or Woman is often cheated. Hence proud *Haman* thought surely he was the Man *whom the King would honour*, when in truth it was intended for poor *Mordecai*. For, Pride having once overspread the Mind, it ever hath this property, it makes a peny stand for a pound, a spark is blown up to a flame, it makes a great matter of a little *seeming grace*: and therefore the proud *Pharisee*, when he came to reckon with himself, he takes his poor Counter, that is, *I am not as other Men, nor as this Publican*, and sets it down for 1000*l.* that is, he esteems of himself as a very rich Man for it. So many a Man, because he hath some good thing in himself, as, he is pitiful to the poor, he is a true Man though a poor Man, he was never given to Wine or Women; he magnifieth himself for this little, and so deceives and over-reckons himself. There are our *Bristol*-stones like Diamonds, and many Cheaters couzen Country-folks with them, that desire to be fine, and know not what Diamonds are: So many Men are desirous to be honest, and to be reputed so, not knowing what true grace means; therefore *Bristol*-stones are Pearls in their eyes. A little seeming grace shines so bright in their eyes, that they are half bewitched by it, to think highly of themselves, although they be but glittering, seeming Jewels in a Swines Snout. A cab of Doves-dung was sold in *Samaria*'s time of famine at a great rate: A Man living in such a place where

Arrogant Men are like the proud Pharisees.

I am not as other Men.

where all about him are either *ignorant*, or *prophane*, or *vile*, a little moral honesty (dung in respect of true grace) goes a great way, and is esteemed highly of, and he is as honest a Man as ever lived. To a Man that looks through a red Glass, all things appeared red, so a Man looking upon himself through some fair Spectacles, thro some one good thing which he hath in himself, appears fair to himself. It is said, *Luke* 20. *ult. The Pharisies devoured Widows Houses.* Might not this racking of Rents make them question their estates? No. Why? They for pretence made *long Prayers.* So many Men are drunk now and then, but they are sorry; they cannot but sin, but their desires are good; they talk idly, but they live honestly; they do ill sometimes, but they mean well. Thus when some good things are seen in themselves, pride puffs them up with an over-weaning conceit of it, and so they couzen their Souls.

Secondly, The Understanding's 2. *Obstinacy.*
Obstinacy; whereby the Mind having been long rooted in this Opinion, that *I am in a good estate*, will not suffer this conceit to be pluckt out of it. Now your old rooted, yea rotten Professors, having grown long in a good conceit of themselves, will not believe that they have been fools all their life-time, and therefore now must pull down and lay the foundation again, and hence you shall have many say of a faithful Minister, that doth convince and condemn them and their Estate to be most woful, What? shall such an upstart teach me? Doth he think to make me dance after his pipe, and to think that all my good *Prayers*, my *Faith*, my *charity*, have been so long abominable and vile before God? No Sir,

ner can bribe a Man to cast away his old traditional opinions and conceits, whereby he cheats himself, till Christ's blood do it, 1 *Pet.* 1. 18. And hence the Woman of *Samaria* objected this against Jesus Christ, that their old *Fathers worshipped in that Mountain*, and therefore it was as good a place as *Jerusalem*, the place of God's true Worship, *Joh.* 4. 20. Men grow crooked and aged with good opinions of themselves, and can seldom or never be set streight again. Hence such kind of People, though they would fain be taken for honest religious Christians, yet will never suspect their estates to be bad themselves, neither can they endure that any other should search or suspect them to be yet rotten at the Heart: and are not those Wares and Commodities much to be suspected, nay concluded to be stark naught, which the Seller will needs put upon the Cap-man without seeing or looking on them first? Its a strong Argument we produce against the Papists Religion to be suspected to be bad, because they obtrude their Opinions on their followers to be believed without any hesitation or dispute about them, either before or after they have embraced them.

When Men are aged with good opinion of themselves, they are hard to be reduced.

Certainly thy old *Faith*, thy old *Prayers*, thy old *Honesty*, or form of Piety are counterfeit Wares, that cannot endure searching: because thou wilt not be driven from this conceit, *I am in a good estate, I have been so long of this good mind, and therefore will not begin to doubt now.* Its to be fear'd that such kind of People, as I have much

Obstinate Men conceit themselves in a good estate.

ob-

obſerved, are either notoriously ignorant, or have ſome time or other fallen into ſome horrible, ſecret, grievous ſins, as *Uncleanneſs, oppreſſion*, or the like, the guilt of which lying ſecretly on them, makes them flie from the Light of God's Truth, which ſhould find them out, quarrelling both againſt it and the Miniſters that preach it, *Rom.* 1. 8. And therefore as it is with Thieves, when they have any ſtolen goods brought within doors, they will not be ſearched or ſuſpected, but ſay, they are as honeſt Men as themſelves that came to ſearch; for they fear, if they be found out, that they ſhall be troubled before the Judge, and may hardly eſcape with their lives: ſo many of Profeſſors, when the Miniſter comes to ſearch them, they clap to the Doors upon the *Man of Truth* too, and ſay, *They hope to be ſaved as well as the beſt of them all*: The Reaſon is, they are guilty, they are loth to be troubled and caſt down by ſeeing the worſt of themſelves, and thinks it hard for them to go to Heaven and be ſaved, if they have been in a wrong way all their life-time. An honeſt Heart will cry after the beſt means, *Lord ſearch me, Job.* 34. 20. and open all the Doors to the Entertainment of the ſtreighteſt, ſtricteſt truths.

Thirdly, The Underſtanding's *Obſcurity*, or *Ignorance* of the infinite Exactneſs, glorious Purity, and abſolute perfection of the Law of God; whence it cometh to paſs, that the burning lamp or bright Sun of God's Law being ſet and obſcured in their mind, rotten glow-worms of their own righteouſneſs, doing ſome things according to the Law of God, ſhine and gliſter gloriouſly in their eyes in the dark night-time of ſpiritual dark- 3. *Obſcurity.*

darkness, by doing of which they think to *please God*, and their *estate* [illegible] *very good*. *I was alive*, saith *Paul*, Rom. 7. [illegible] *Without the Law*, and he gives the reason of [illegible], because sin did but sleep in him, like a Cut-throat in an House where all is quiet. Before the Law came, he saw not that deadly secret score of Corruption, and the litter of Rebellion that was lurking in his heart, and therefore thought highly of himself for his own *Righteousness*. The *Gospel* is a *Glass* to shew *Men the Face of God in Christ*, 2 Cor. 2. ult. The Law is that *Glass* that sheweth a Man *his own face*, and that he himself is. Now if this *Glass* be taken away, and not set before a deformed Heart, how can a Man but think himself fair? And this is the Reason why Civil-men, Formalists, almost every one, think better of themselves then indeed they are, because they reckon without their Host; that is, they judge of the Number, Nature and Greatness of their Sins, by their own Books, by their own reason, they look not *God's Debt-book*, *God exact Laws* over, and compare themselves therewith; if they did, it would amaze the stoutest Heart, and pluck down *Mens* Plumes, and make them say, *Is there any mercy so great as to pass by such sins, and to put up such wrongs, and to to forgive such sins and debts, one of which alone may undo me, much more so many?*

God's Law a fit glass for Men to see their own misery in.

Fourthly, The Understanding's *Security* or *Sleepiness*, whereby *Men* never reflect upon their own actions, nor compare them with the Rule; although they have knowledge of the Law of God, yet

5. Security of Man's understanding a hindrance that Men never see themselves.

yet it is with them as it is with *Men* that have a fair *Glass* before them, but never beholding themselves in the Glass, they never see their spots. This is the Woe of most *unregenerate Men*, they want a reflecting Power and Light to judge of themselves by, *Jer.* 8. 6. Your shall have them think on a Sermon, Here's for such a one, and such a one is touched here; when it may be the same Sermon principally speaks of them: But they never say, *This concerneth me; I was found out through the Goodness of the Lord to day; and surely the Man spake unto none but unto me, as if somebody had told him what I have done.* And hence you shall find out many lame Christians, that will yield to all the Truths delivered in a Sermon, and commend it too, but go away and shake off all truths that serve to convince them. And hence many *Men*, when they examine themselves in general, whether they have Grace or no, whether they love Christ or no, they think, yes that they do with all their hearts; yet they neither have this Grace nor any other, whatever they think, because they want *a reflecting Light to judge of Generals by their own particular Conflicts.* For tell these *Men* that he that loves another truly will often think of him, speaking of him, rejoice in his company, will not wrong him willingly in the least thing: Now ask them if they love Christ thus; if they have any reflecting light, they will, see, where they have one thought of Christ, they have a thousand of other things. *Rejoice?* nay, they are weary of his company in Word, in Prayer. And that they do not only *wrong him*, but make a light matter of it when it is done;

Men are apt to shake off those truths that serve to convince them.

done; All are Sinners, and no *Man* can live without Sin. Like a sleepy *Man*, (fire burning in his Bed-straw) he cries out, when others haply lament his estate, that see afar off, but cannot help him, *Isaiah* 42. 25. A man that is to be hanged the next day, may dream over night he shall be a King: Why? because he is asleep, *he reflects not on himself*. Isa. 42. 25. *Therefore he hath poured upon him the fury of his anger, &c.* That thou mayest go to the Devil and be damned, and yet ever think and dream *that all is well with thee*. Thou hast no *reflecting light to judge thy self*. Pray therefore that the Lord would turn your Eyes inward, and do not let the Devil and Delusion shut you out of your own House, from seeing what Court is kept there every day.

5. *Impiety of the understanding is a lessening the grace of God.*

Fifthly, the Understanding's *Impiety*, whereby it lessens and villifies the glorious *grace of God* in another; whence it comes to pass, that this deluded Soul seeing none much better than himself, concludes, if any be saved, I shall no doubt be one, *Isa.* 26. 10, 11. Men will not behold the Majesty of *God* in the lives of his *People*. Many a man being too light, yet desirous to go and pass for currant, weighs himself with the *best People*, and thinks, what have they that I have not? what do they that I do not? And if he sees they go beyond him then he turns his own balance with his finger, and makes them too light, that so *he himself* may pass for weight.

And

And this vilifying of them and their Grace, judging them to be of no other metal than other *Men*, appears in three Particulars.

Wicked men vilifie God's People.

First, they raise up false Reports of Gods People, and nourish a kennel of evil suspicions of them: If they know any sin committed by them, they will conclude, *They be all such*; if they see no offensive sin in any of them, they are then reputed *a pack of Hypocrites*: if they are not so uncharitable, (having no grounds) they propheſie they will *hereafter* be as bad as others, though they carry a fair flourish now.

1. *By raising false reports upon God's People.*

Secondly, if they judge well of them, then they compare themselves to them, by taking a scantling only of their outside, and by what they see in them; and so like Children, seeing Stars a great way off, think them no bigger nor brighter than winking Candles. They stand afar off from seeing the inside of a Child of God, they see not *the Glory of God filling that Temple*, they see not the sweet influence they receive from Heaven, and that fellowship they have with their God; and hence they judge but meanly of them, because the outside of a Christian is the worst part of him, and his Glory shines chiefly within.

2. *By comparing God's People with themselves.*

Thirdly, if they see God's People do excel them, that they have better lives, better hearts, and better knowledge, yet they will not conclude that *they have no Grace* because it hath not that

3. *They think themselves as upright, tho not so perfect as they.*

ſtamp that honeſt Mens money hath: but this prank they play, they think ſuch and ſuch good Men have a great meaſure and a higher degree of Grace then themſelves, yet they dare be bold to think and ſay, *Their hearts are as upright, though they be not ſo perfect as others are*; and ſo vilifie the Grace that ſhines in the beſt Men; by making this gold to differ from their own Copper, not eſſentially, but gradually; and hence they deceive themſelves miſerably: not but one (Star or) ſincere Chriſtian differs from another in Glory. I ſpeak of thoſe *Men* only, that never were fixt in ſo high a Sphere as true honeſty dwells in, yet falſly father this bad concluſion, that they are upright for their meaſure, though they have not the like meaſure of Grace received as others have.

6. *Idolatry.*

Sixthly, The Underſtanding is ſubject to *Idolatry*, whereby the Mind ſets up and bows down to a falſe Image of Grace; that is, the *Mind* being ignorant of the height and excellency of true Grace, takes a falſe ſcantling of it, and ſo imagines and fancies within it ſelf ſuch a meaſure of common grace to be true grace, which the Soul eaſily having attained unto conceives it is in the eſtate of grace, and ſo deceives it ſelf miſerably, *Rev.* 10. 3. And the Mind comes to ſet up her Image thus.

Men fancy common grace to be true grace.

Firſt, The *Mind* is haunted and purſued with troubleſome fears of Hell, *Conſcience* tells him he hath ſinned, and the Law tells him he ſhall die, and *Death* appears and tells him he muſt ſhortly meet with him; and if he be taken away in his

sins, then comes a black day of reckoning for all his privy pranks, a day of blood, horror, judgment and fire, where no Creature can comfort him. Hence saith he, Lord, keep my Soul from these miseries; he hopeth it shall not prove so evil with him, but fears it will.

Secondly, Hereupon he desireth peace and ease, and some assurance of freedom from these evils. For it is an Hell above ground ever to be on the rack of tormenting fears.

Thirdly, That he may have ease, he will not swagger his trouble away, nor drown it in the bottom of the Cup, or throw it away with his Dice, nor play it away at Cards, but desires some *Grace*, (and commonly its the least measure of it too:) Hereupon he desires to hear such Sermons, and read such Books, as may best satisfie him concerning the least measure of Grace: for, sin only troubling him, Grace only can comfort him soundly. And so *Grace*, which is meat and drink to an holy heart, is but Physick to this kind of Men, to ease them of their fears and troubles.

Hereupon, being ignorant of the height of *true Grace*, he fancieth to himself such a measure of common *Grace* to be true *Grace*. As, if he feels himself ignorant of that which troubles him; so much knowledge will I then get, saith he. If some foul sins in his practice trouble him, these he will cast away, and so reforms. If omission of good duties molests him, he will hear better, and buy some good Prayer-book, and pray oft'ner And if he be perswaded such a Man is a very honest Man, then he will strive to do as he doth. And now he is quieted.

When he hath attained unto this pitch of his own, now he thinks himself a young beginner, and a good one too; so that if he dieth, he thinks he shall do well; if he liveth he thinks and hopes he shall grow better: and when he is come to his own pitch, he here sets down his staff as fully satisfied. And now if he be prest to get into the estate of Grace, his answer is, *That is not to be done now; he thanks God, that care is past.* The truth is, Beloved, 'tis too high for him, his own Legs could never carry him thither; all his Grace coming by his own working, not by God Almighty's Power. Let a Man have false weights he is cheated grievously with light Gold; Why, because his weights are too light: So these Men have too light weighs to judge of the weight of true Grace; therefore light, clipt, crackt-peices, cheat them. Hence you shall have those Men commend pithless, sapless Men, for very honest Men as ever brake bread; Why? they are just answerable to their weights. Hence I have not much wondered at them, who maintain that a Man may fall away from true Grace: The reason lieth, here, they set up to themselves such a common work of Grace to be true Grace, from which no wonder that a Man may fall. Hence *Bellarmine* saith, That which is true Grace *veritate essentiæ* only, may be lost; not that Grace which is true *veritate firmæ solliditatis*: which latter, being rightly understood, may be called *Special Grace.* Hence also as the other common Grace you shall have many Professors hearing a hundred Sermons never moved to grow better. Hence likewise you shall see our common Preachers comfort every one almost that they see troubled in mind, because they think presently they have true

true Grace now they begin to be forrowful for their ſins. 'Tis juſt according to their own *light weights.*

For the Lord's ſake take heed of this deceit. True *Grace*, (I tell you) its a rare Pearl, a glorious Sun clouded from the Eyes of all but them that have it, *Rev.* 2. 17. A ſtrange, admirable almighty work of God upon the Soul, which no created Power can produce; as far different, in the leaſt meaſure of it, from the higheſt degree of common Grace, as a Devil is from an Angel; for 'tis Chriſt living, breathing, reigning, fighting, conquering in the Soul. Down therefore with your *Idol-grace*, your *Idol-honeſty*; true Grace never aims at a pitch, it aſpires only to perfection, *Phil.* 3. 12, 13. and therefore *Chryſoſtom* calls St. *Paul*, *inſatiabilis Dei cultor*, a greedy, inſatiable Worſhipper of the Lord Almighty.

True Grace is clouded from the Eyes of all but them that have it.

Seventhly, The Underſtanding's *Error is another Cauſe of Man's ruine.* And that is ſeen principally in theſe five Things, theſe five conceits.

7. Errour a cauſe of Man's ruine.

1. In judging ſome trouble of Mind, ſome light ſorrow for ſin, to be true repentance; and ſo thinking they do repent, hope they ſhall be ſaved. For ſin is like ſweet poiſon, while a Man is drinking it down by committing it, there is much pleaſure in it; but after the committing of it, there is a ſting in it, *Prov.* 23. 31, 32. *then* the time cometh when

Sin is like ſweet poyſon, pleaſant in the drinking, but bitter in the working.

this poyſon works, making the Heart ſwell with grief; ſorry they are at the heart, they ſay, for it; and the eyes drop, and the Man that committed ſin with great delight, now cries out with grief in the bitterneſs of his Soul, *Oh that I, beaſt that I am, had never committed it! Lord, mercy, mercy.* Prov. 5 3, 4, 11, 12. Nay it may be they will faſt, and humble, and afflict their Souls voluntarily for ſin, and now they think they have repented, *Iſa.* 58. 3. and hereupon when they hear that all that ſin ſhall die, they grant this is true indeed, except a Man repent; and ſo they think *they have done already.* This is true, *At what time ſoever a Sinner repents, the Lord will blot out his iniquity:* But this repentance is not when a Man is troubled ſomewhat in mind for ſin, but when he cometh to mourn for ſin as his greateſt evil, as if he ſhould ſee all his Goods and Eſtate on a light fire before him; and that not for ſome ſins, but all ſins, little and great; and that not for a time, for a fit and away, (a Land-flood of ſorrow) but always, like a Spring never dry, but ever running all a Man's Life time.

Secondly, In judging the ſtriving of Conſcience againſt ſin to be the ſtriving of the Fleſh againſt the Spirit, and hence come theſe Speeches from carnal black mouths, *The Spirit is willing, but the fleſh is weak.* And hence Men think, they, being thus compounded of Fleſh and Spirit, are regenerate, and in no worſe eſtate than the Children of God themſelves. As ſometime I once ſpake with a Man that did verily think that *Pilate* was an honeſt Man, becauſe he was ſo unwilling to crucifie Chriſt, which unwillingneſs did ariſe only from the reſtraint of Conſcience againſt

against the Fact. So, many Men judge honestly, yet simply, upon such a ground, of themselves: They strive against their sins, but, *Lord be merciful unto them*, they say, *the flesh is frail*. And hence *Arminius* gives a diverse Interpretation of the seventh Chapter to the *Romans* from ordinary Divines; concerning which *Paul* speaks in the Person of an unregenerate Man, because he observed divers graceless Persons, (as he saith himself) having fallen, and falling commonly into sins against Conscience, to bring that Chapter in their own defence and comfort; because they did that which they allowed not, *Verse* 15. and so it was not they, but sin that dwelled in them.

The striving of Conscience and Lust every Reprobate may have.

And so, many among us know they should be better, and strive that they may grow better, but through the Power of Sin cannot; Conscience tells them they must not sin, their hearts and lusts say they must sin; and here forsooth is Flesh and Spirit. Oh no, here is Conscience and Lust only by the Ears together; which striving *Herod*, *Balaam*, *Pilate*, or the vilest reprobate in the World may have. Such a War argueth not any Grace in the Heart, but rather more strength of corruption, and more power of sin in the heart: as 'tis no wonder if a Horse run away when he is loose; but when his Bit and his Bridle is in his mouth, now to be wild, argueth he is altogether untam'd and unsubdued. Take heed therefore of judging your estate to be good, because of some backwardness of your hearts to commit some sins, though little sins; for thy sins may be, and it is the more certain

tain are more powerful in *thee*, than in others that have not the like struglings, because *they* have not such checks as thou hast to restrain thee. Know therefore that the striving of the *Spirit* against the *Flesh* is against sin *because it is sin*; as a Man hates a Toad, though he be never poisoned by it: But the striving of thy Conscience against sin, is only against sin because it is a *troubling or a damning sin*. The striving of the Spirit against the Flesh is from a deadly hatred of sin, *Rom.* 7. 15. But the striving of Conscience against sin is only from a fear of the danger of sin. For *Balaam* had a mind to curse the *Israelites*, for his Moneys sake; but if he might have had an house full of silver and gold, (which is a good thing in a covetous Eye) it is said, *He durst not curse them.*

Thirdly, In judging of the sincerity of the Heart by some good affection in the heart. Hence many a deluded Soul reason the case out thus with himself: Either I must be a prophane Man, or an Hypocrite, or an upright Man: Not prophane, I thank God; for I am not given to whoring, drinking, oppression, swearing, nor Hypocrite; for I hate these shews, I cannot endure to appear better without than I am within: Therefore *I am upright*. Why? Oh, because my heart is good; my affections and desires within are better than my Life without; and whatever others judge of me, I know mine own heart, and the heart is all that God desires. And thus they fool themselves, *Prov.* 28. 26. This is one of the greatest causes and grounds of mistake amongst Men that

He that trusteth in his own heart, is a fool, &c.

that think best of themselves: they are not able to put a difference between good desires, and strong affections that arise from the Love of Jesus Christ.

Self-love will make a Man seek his own good and safety: hence it will pull a Man out of his bed betimes in the morning, and call him up to pray; it will take him and carry him into his Chamber towards evening, and there privately make him seek, and pray, and tug hard for pardon, for Christ for mercy: *Lord, evermore give us of this bread.* But the Love of Christ makes a Man desire Christ and his honour for himself, and all other things for Christ. It is true, the desires of Sons in Christ by Faith are accepted ever; but the Desires of Servants, Men that work only for their wages, out of Christ, are not.

Fourthly, In judging of God's love to them, by aiming sometimes at the Glory of God. Is this possible, that a *Man* should aim at God's Glory, and yet perish? Yes, and ordinarily too. A *Man* may be liberal to the poor, maintain the Ministry, be forward to stand for good things, whence he may not doubt but that God loves him: But here's the difference, though a wicked *Man* may make God's Glory in some particular things his end, yet he never makes it in his general *course* his utmost and last end. A subtle Apprentice may do all his *Master*'s work, but he may take the gain to himself, or divide it betwixt his Master and himself, and so may be but a knave, as observant as he seems to be: So a subtle heart (yet a villanous heart) may forsake all the World, as *Judas* did, may bind himself Apprentice to all the Duties God requires outwardly at

his hands, and so do good works; but what's his last end? Its that he might gain respect or place, or that Christ may have some part of the glory, and he another. *Simon Magus* would give any money sometime that he could pray so well, know so much, and do as others do; and yet his last end is for himself. But *how can you believe, if you seek not that glory that comes from God*, saith Christ? There's many seek the Honour of Christ, but do you seek his Honour *only*? Is it your last end, where you rest and seek no more but *that*? If thou wouldest know whether thou makest Christ's Glory thy last end, observe this Rule;

If thou art more grieved for the Eclipse of thine own Honour, and for thine own losses, than for the loss of God's Honour, it is an evident sign thou lovest it not, desirest it not as the chiefest good, as the last end, for thy *summum bonum*, and therefore dost not seek God's Honour in the prime and chiefest place. Sin troubled *Paul* more than all the plagues and miseries of the World. Indeed, if thy name be dashed with disgrace, and thy will be crossed, thy heart is grieved and disquieted: But the Lord may lose his honour daily by thine own sins, and those that be round about thee, but not a tear, not a sigh, not a groan to behold such a spectacle. As sure as the Lord lives, thou seekest not the Lord's Name or Honour as thy greatest good.

God's Honour should be sought as the chiefest good.

Fifthly, In judging the power of sin to be but *infirmity*. For if any thing troubles an unregenerate *man*, and makes him call his estate into question, it is sin, either in the being, or power

of

of it. Now ſin in the being ought not, muſt not make a Man queſtion his eſtate, becauſe the beſt have that left in them that will humble them, and make them live by Faith: Therefore the power of ſin only can juſtly thus trouble a Man. Now if a *Man* do judge of this to be only but *infirmity*, which the beſt are compaſſed about withal, he cannot but lie down ſecurely, and think himſelf well. And if this error be ſettled in one that lives in no one known ſin, it is very difficult to remove: For, let the *Miniſter* caſt the ſparks of Hell in their faces, and denounce the Terror of God againſt them, they are never ſtirred, Why? becauſe they think, *Here's for you that live in ſin*; but as for themſelves, although they have ſins, yet they ſtrive againſt them, and ſo cannot leave them; for, *we muſt have ſins as long as we live here*, ſay they. Now mark it, there's no ſurer ſign of a *Man* under the bloody reign and dominion of his Luſts and Sins than this, that is, to give way to ſin, (though never ſo little and common) nor to be greatly troubled for ſin (for they may be a little troubled) becauſe they cannot overcome ſin. I deny not but the beſt do ſin daily: Yet this is the Diſpoſition of *Paul*, and every Child of God, he mourneth not the leſs, but the more for ſin; though he cannot quite ſubdue them, caſt them out and overcome them. As a Priſoner mourns the more that he is bound with ſuch Fetters he cannot break; ſo doth every one truly ſenſible of his woful captivity by ſin. This is the great difference between *a raging ſin* a *Man* will part withal, and a ſin of infirmity a *Man* cannot part withal: A ſin of infirmity is ſuch a ſin as a *Man* would, but cannot part with; and hence he mourns the more for it: *A raging*

ſin

sin is such a sin as a *Man* haply by vertue of his lashing Conscience would sometimes part withal, but cannot; and hence mourns the less for it, and gives way to it. Now for the Lord's sake take heed of this deceit, for I tell you, those sins you cannot part withal, if you groan not day and night under them, (saying, O Lord, help me, for I am weary of my self, and my life) will certainly undo you. You say, you cannot but *speak idly*, and *think vainly*, and *do ill*, as all do sometimes: I tell you those sins shall be everlasting Chains to hold you fast in the power of the Devil, until the Judgment of the *great Day*.

And thus much of the Understanding's corruption, whereby *Men* are commonly deluded; now followeth the second.

Secondly, In regard of the false bastard peace begot in the Conscience. Why should the Camp tremble when Scouts are asleep, or give false report when the Enemies are near them? *Most Men* think they are in a safe estate, because they were never in a troubled estate; or if they have been troubled, because they have got some peace and comfort after it. Now this false peace is begot in the heart by these four means.

1. By *Satan*.
2. By *false Teachers*.
3. By *a false Spirit*.
4. By *a false application of true Promises*.

1. *By Satan.* 1. By *Satan*, whose Kingdom shall fall if it should be divided and be always in a Combustion; hence he laboureth for peace, *Luke* 11. 24. *When the strong Man*

Man keepeth the Palace his goods are in peace; That is, when Satan armed with abundance of ſhifts and carnal reaſonings poſſeſſeth *Mens Souls*, they are at peace. Now look as *Maſters* give their Servants peace even ſo the Devil.

1. By removing all things that may trouble them. And,

2. By giving unto them all things that may quiet and comfort them; as meat, drink, reſt, lodging, *&c.* So doth Satan deal with his Slaves and Servants.

Firſt, By removing thoſe ſins which trouble the Conſcience: For a *Man* may live in a ſin, and yet never be troubled for that ſin; for ſin againſt the Light of Conſcience only troubles the Conſcience: As Children that are tumbling and playing in the Duſt, they are not troubled with all the duſt, nay they take pleaſure to wallow in it: But only with that (whether it be ſmall or great) that lights in their eyes. And hence that young *Man* came boaſting to Chriſt, that he had kept all the Commandments from his youth; *but went away ſorrowful*, becauſe that duſt, that *ſin* he lived in with delight before, fell into his eyes, and therefore was troubled. Now mark the plot of the Devil: When he can make a *Man* live, and wallow and delight in his ſins, and ſo ſerve him, and yet will not ſuffer him to live in any ſin againſt Conſcience, whereby he ſhould be troubled, and ſo ſeek to come out of this woful eſtate, *he is ſure this Man is his own*: and now the poor deluded *Man* himſelf goes up and down, not doubting but he ſhall be ſaved; Why? becauſe their Conſcience (they thank God) is clear, and they know of no one ſin they live in, they know nothing by themſelves that may make them ſo much

much as suspect their estate is bad, *Matth.* 9. 13. *I came not to call the Righteous, but Sinners to Repentance*; that is, such an one as in his own opinion is sish-whole. Every sin being a Child of God's sickness, he is never without some kind of sorrow: but some sins only being a natural *Man*'s sickness, they being removed, he recovers out of his former sorrow, and grows well again, and thinks himself sound: The Lord Jesus never came to save such, therefore Satan keeps possession of them. For the Lord's sake look to this subtilty: many think themselves in good estate, because they know not the particular sin they live in: whereas Satan may have stronger possession of such as are bound with his invisible Fetters and Chains, when those that have their pinching bolts on them may sooner escape.

2. By *liberty in sin.*

Secondly, By giving the Soul *liberty* to recreate it self in any sinful course, wherein the eye of Conscience may not be pricked and wounded. Servants when they are put always to work, and never can go abroad, are weary both of work and *master*: That *Master* pleaseth them that giveth them most liberty. To be pent up all the day long in doing God's work, *watching*, *praying*, *fighting* against every sin, this is a burthen, this is too strict; and because that they cannot endure it, they think the Lord looks not for it at their hands. Now Satan gives *Men* liberty in their sinful courses, and this liberty begets peace, and this peace makes them think well of themselves, 2 *Pet.* 2. 19. There are many rotten professors in these days, that indeed will not open their mouths against the sincere-hearted People of God, yet they walk loosly, and take

take too much liberty in their ſpeeches, liberty in their thoughts, liberty in their deſires and delights, liberty in their company, in their paſtimes, and that ſometimes under a pretence of Chriſtian liberty; and never trouble themſelves with theſe needleſs controverſies. To what end, or in what manner do I uſe theſe things? Whereas the righteous *Man* feareth always, conſidering there is a ſnare for him in every lawful liberty: *May not I ſin in my mirth*, in my *ſpeaking*, in my *ſleeping?* Oh, this liberty that the Devil gives, and the World takes, beſots moſt *Men* with a fooliſh Opinion that all is well with them.

Thirdly, By giving the Soul good diet, *meat* and *drink* enough, what diſh he likes beſt: Let a *Maſter* give liberty, yet his Servant is not pleaſed, unleſs he have meat and drink and food: So there's no wicked *Man* under Heaven, but as he takes too much liberty in the uſe of lawful things; ſo he feedeth his heart with ſome unlawful ſecret luſt, though all the time he live in it, it may be, it is unknown to him. *Luke* 16. *Dives* had his diſh, his *good things*, and ſo ſang himſelf aſleep, and bad his Soul *take his eaſe and reſt*. Yea, obſerve this, diet is poiſoned in it ſelf, but ever commended to the Soul as wholſome, good, and lawful. They chriſten ſin with a new name, as Popes are at their election: if he be bad, they call him ſometimes *Pious*; if a Coward, *Leo*, &c. So *Covetouſneſs* is good husbandry; *Company-keeping*, good neighbourhood; *Lying*, to ſave their credit from cracking, but a handſome excuſe: And thence

3. *Unlawful ſecret luſt to be avoided.*

the

the Soul goes peaceably on, and believes he is in a good estate.

Fourthly, By giving the Soul rest and sleep, that is, cessation sometimes from the act of sin: hence they are hardly perswaded that they live in sin, because they cease some times from the act of sin; as no *Man* doth always swear, nor is he always drunk, nor always angry. They think only their falls in these or like sins, are slips and falls which the best *Man* may have sometimes, and yet be a dear Child of God. Oh! Satan will not always set *Men* at his work: For if *Men* should always have their cups in their hands, and their queans in their arms; if a covetous *Man* should always root in the Earth, and never pray, never have good thoughts, never keep any Sabbath; if a *Man* should always speak *idly*, and never a good word drop from him; a *Man*'s Conscience would never be quiet, but shaking him up for what he doth: but by giving him respite from sinning for a time, Satan getteth stronger possession afterward; as *Matth.* 12. 43. *When the unclean Spirit is gone out of a Man, it returns worse.* Sampsons strength always remained, and so doth sins strength in a natural *Man*, but it never appears until temptation comes.

5. Fair promises of Heaven.

Fifthly, By giving the Soul fair promises of Heaven and Eternal Life, and fast'ning them upon the heart. Most *Men* are confident their *estate is good*, and though God kills them, yet will trust in him, and cannot be beaten from this. Why? Oh! Satan bewitcheth them, for as he told *Evah* by the Serpent, *she should not die*; so doth he insinuate his perswasion to the Soul, though he live in sin, he shall

ſhall not die, but do well enough as the preciſeſt, Satan gives thus *good words*, but *woful wages*, the eternal Flaſhes of Hell.

2. By *falſe Teachers*, partly by their looſe examples, partly by their flattering Doctrines in publick, and their large charity in private, dawbing up every one, (eſpecially him that is a good friend unto them) for honeſt and religious People; and if they be but a little troubled, applying comfort preſently, and ſo healing them that ſhould be wounded, and not telling them roundly of their *Herodias*, as *John Baptiſt* did *Herod*. Hereupon they judge themſelves honeſt, becauſe the *Miniſter* will give them the beggarly paſs-port; and ſo they go out of the World, and die like Lambs, wofully cheated, *Matth.* 24. 11. Look abroad in the World, and ſee what is the reaſon ſo many feed their hearts with confidence they ſhall be ſaved, yet their lives condemn them, and their hearts acquit them. The reaſon is ſuch a *Miniſter* will go to the Alehouſe, and he never prays in his Family, and he is none of theſe preciſe hot People, and yet as honeſt a *Man* as ever lived, and a good Divine too. *Ahab* was miſerably cheated by four hundred falſe Prophets. Whilſt the Miniſter is of a looſe life himſelf, he will wink at others and their faults, leſt in reproving others he ſhould condemn himſelf, and others ſhould ſay unto him, *Phyſician, heal thy ſelf.* Thieves of the ſame Company will not ſteal from one another, leſt they trouble themſelves thereby. And hence they give others falſe Cards to fall by, falſe Rules to live by; their unconſcionable large Charity is like

Falſe Teachers flatter Men in their ſins, applying comfort to them that ſhould be wounded.

like a gulph that ſwalloweth Ships (Souls I mean) toſſed with tempeſts, and not comforted, *Iſa.* 54. 7, 8. And hence, all being fiſh that cometh to their Net, all Men think ſo of themſelves.

There is a falſe Spirit that ſpeaks peace when there is war.

3. A *falſe Spirit*, this is a third Cauſe that begets a falſe peace. As there is a true *Spirit, that witneſſeth to our Spirits, that we are the Sons of God*, Rom. 8. 16. So there is a falſe Spirit, juſt like the true one, witneſſing that they are the Sons of God, 1 *John* 4. 1. we are bid to *try the Spirits*: Now if theſe Spirits were not like God's true Spirit, what need trial? as, what need one try whether Dirt be Gold, which are ſo unlike each other? And this Spirit I take to be ſet down, *Matth.* 24. 23. Now look as the true Spirit witneſſeth, ſo the falſe ſpirit, being like it, witneſſeth alſo.

Compariſon between true and falſe Spirits.

Firſt, The Spirit of God humbles the Soul: So before Men have the witneſs of the *falſe Spirit*, they are mightily caſt down and dejected in ſpirit; and hereupon they pray for eaſe, and purpoſe to lead new lives, and caſt away their weapons, and ſubmit, *Pſal.* 66. 3.

The Spirit of God reveals Chriſt's willing to ſave.

Secondly, The Spirit of God in the Goſpel reveals Jeſus Chriſt and his willingneſs to ſave: ſo the *falſe Spirit* diſcovereth Chriſt's excellency, and willingneſs to receive him, if he will but come in. It fareth with this ſoul as with Surveyors of Lands, that take an exact compaſs of other Mens Grounds of which they ſhall never enjoy a Foot. So did *Balaam*, *Numb.* 24. 5, 9. this falſe ſpirit ſheweth

ſheweth them the Glory of Heaven and God's People.

Thirdly, Hereupon the *Soul* cometh to be affected, and to taſte the goodneſs and ſweetneſs of Jeſus Chriſt, as thoſe did, *Heb.* 6. and the Soul breaks out into a paſſionate admiration, Oh that ever there ſhould be any hope for ſuch a vile wretch as I am and have been! and ſo joys exceedingly, like a Man half-way wrapt up into Heaven.

Fourthly, Hereupon the Soul, being comforted after it was wounded, now calleth God *my God*, and Chriſt *my ſweet Saviour*: and now it doubts not but it ſhall be ſaved; why? becauſe I have receiv'd much comfort after much *ſorrowing and doubting*, Hoſ. 8. 2, 3. and yet remains a deluded miſerable Creature ſtill. But here mark the difference between the witneſs of each ſpirit. The *falſe Spirit* makes a Man believe he is in the ſtate of Grace, and ſhall be ſaved, becauſe he hath *taſted* of Chriſt, and ſo hath been comforted, and that abundantly: But the *true Spirit* perſwades a Man his eſtate is good and ſafe, becauſe he hath not only taſted, but *bought* this Chriſt; as the wiſe Merchant in the Goſpel, that he rejoyced he had found *the Pearl*, but yet ſtays not here, but ſells away all, and *buys* the Pearl. Like two Chapmen that come to buy Wine. The one taſtes it, and goeth away in a drunken fit, and ſo concludes it his: ſo a Man doth that hath the falſe Spirit: But the true ſpirited Man doth not only taſte, but buys the Wine; although he doth not drink it all down when he cometh to taſte it, yet he having been incited by taſting to buy

The falſe Spirit perſwades a Man he is in a good eſtate, when he is not.

buy it, *now* he calls it his own: ſo a Child of God taſting a little of God, and a little of Chriſt, and a little of the promiſes, at his firſt converſion, although he taſtes not all the ſweetneſs that is in God, yet he forſakes all for God, for Chriſt, and ſo takes them lawfully as his own.

Again, The falſe Spirit having given a Man comfort and peace, ſuffers a Man to reſt in that eſtate: but the true Spirit having made the Soul taſte the Love of the Lord, ſtirreth up the Soul to do and work mightily for the Lord. Now the Soul crieth out, *What ſhall I do for Chriſt, that hath done wonders for me?* If every hair on my head were a Tongue to ſpeak of his goodneſs, it were too little, *Neh* 8. 10. *The Joy of our Lord is our ſtrength.* Pſal. 51. 12. *Uphold me with thy free Spirit*; or, as the *Chaldean* Paraphraſe hath it, thy *Kingly Spirit*. The Spirit of Adoption in God's Child is no underling, ſuffering Men to lie down and cry, My deſires are good, but fleſh is frail: No, it is a Kingly Spirit, that *reigns* where it *liveth*.

The true Spirit, when it hath taſted of God, deſires more of God.

4. *Falſe applying true promiſes* is the laſt cauſe of falſe peace. And when a Man hath God's Spirit within, and God's Hand and Promiſe (as he thinks) for his eſtate, now he thinks all ſafe. This did the *Jews*; they ſaid, *We have Abraham to our Father*; and ſo reputed themſelves ſafe: God having made them a promiſe, *I will be a God of thee and of thy Seed.* But here is a difference between a Child of God's application of them and a wicked Man's. The firſt applieth them

The Jews thought themſelves happy, becauſe they had Abraham to their Father.

them so to him, as that he liveth upon them, and and nothing but them; and to whom doth the Dug belong, but to the Child that lives upon it? The other lives upon his Lusts and Creatures, and yet catcheth hold on the Promise.

By these four means is begot a Bastard false peace.

Thus much of the second Cause of Man's deceiving himself, false peace in the Conscience.

Now followeth the third.

The third cause of Man's being deceived.

3. The Corruptions and Distempers of the *Will*, which is the third cause why Men deceives themselves, which are many, I will only name three.

First, when the *Will* is resolved to go on in a sinful course, and then sets the understanding a work to defend it. Whence it fareth with the Soul as with a Man that cometh to search for stoln goods, who having received a bribe before-hand, searcheth every where but where it is, and so the Man is never found out to be what he is: So a Man having tasted the sweetness of a sinful course, (which pleasure bribes him) he is contented to search into every corner of his heart, and to try himself as many do, except *there* where his darling lust lies; *he sits upon that*, and covers it willingly from his own eyes, as *Rachel* did upon stoln goods, and so never finds out himself, *Job.* 3. 20. A Man that hath a mind to sleep quietly, will cause the Curtains to be drawn, and will let some light come in, but shuts out all that or so much as may hinder him from sleeping: so a Man having a mind to sleep in some particular sinful course at his ease, will search himself, and let some light come into his mind.

And

And hence many prophane Persons that know much, (their opinions are orthodox, their discourse savory) yet do they know little of themselves, and of those sins and lusts that haunt them, which they must part with; because this light troubleth them, it hinders them from sleeping in their secure estate, and therefore they draw the Curtain here. Hence many Men that live in those sins of the grossest Usury, finding the gain, and tasting the sweet of that sin, will read all Books, go to all those Ministers they suppose that hold it lawful, and so pick up and gather reasons to defend the lawfulness of the sin; and so because they would not have it to be a sin, find out reasons whereby they think it no sin: but the bottom is this, their will hath got the bribe, and now the understanding plays the Lawyer: and hence Men live in the most crying sins, and are sure to perish, because they will not know they are in an error.

When Men have tasted the sweetness of sin, they are like bribed Lawyers ready to plead for it.

Secondly, When the *Will* sets the Understanding a work to extenuate and lessen sin: for many they see their sin, yet make it small, by looking at the false end of their Optick-glass; they think such small matters never make any breach between the Lord and their Souls. Hence they say, *The best Man sins seven times a day*; and, *Who can say, my heart is clean?* What is the reason that a Child of God hath little peace, many times, after commission of small sins? Oh! it is because they see the horrible nature of the least sin; small wrongs against so dear, so great

Wicked Men will lessen and excuse their sins, &c.

a Friend as the Lord is, it cuts their hearts: yet a carnal heart is never troubled for great sins, because they make a light matter of them.

Thirdly, Wilful ignorance of the horrible wrath of God. Hence Men rush on in sin as the Horse in the Battle. Hence Men never fear their estates, because they know not God's wrath hanging over them. Coldest Snakes, when they are frozen with cold, never sting nor hurt, one may carry a nest of them in his bosom; but bring them to the fire, then they hiss and sting: So sin, when it is brought near God's wrath, (that devouring fire) it makes Men cry out of themselves; Then I am undone; Oh! I am a lost Creature; but being not thus heated, sin never makes a Man cry out of himself.

When Men are wilfully ignorant, they never fear their estates.

These are the causes why Men are ignorant of their woful, miserable estate; which *Ignorance* is the first Rock, or the first Powder-plot, that spoils thousands.

Yet there are three more dangerous, because more secret.

Now followeth the second Reason of Man's ruine, by reason of Man's *carnal security*, whereby Men cannot be affected with, nor so much as have hearts to desire to come out of their misery when they know it: for if a Man's mind understand his misery, yet if the heart be hard or sleepy, and not affected, loaden, wounded, humbled, and made to groan under it, he will never greatly care to come out of it, *Isa.* 29. 9, 10. Now this is the estate of many a Soul; he

The second Reason why Men ruine themselves is carnal Security.

he doth know his misery, but by reason of the sleepy, secure, senseless Spirit of slumber, he never feels it, nor mourns under it, and so comes not out of it.

Now the Reasons of this security are these:

Reason of security.
Reason 1.
Why Men ruine themselves.
Nah. 1. 2.

1. Because God pours not out the full measure of his wrath upon Men, because he kindles not the pile of wrath that lies upon Men, its reserved, and concealed, *not revealed from Heaven*; and so long, let God frown, Ministers threaten, and smaller judgments drop, yet they will never seek shelter in Jesus Christ, but sleep in their sins, until God rain down flouds of horrour, blood, fire, until God's arrows stick in Mens hearts, they will never seek out of themselves unto Jesus Christ, *Eccles.* 8. 11. So long as God's plagues were upon *Pharaoh*, he giveth fair words, and *Moses* must be sent to pray for him; but when God's hand is taken away, now *Pharaoh*'s heart is hardned. So, so long as God's Sword is in his Scabbard, Men have such stout hearts that they will never yield; God must wound, and cut deep, and stab, and thrust to the very heart, else Men will never yield, never awaken; till God's fists be about Mens ears, and he is dragging them to the stake, Men will never awake, and cry for pardon and deliverance out of their woful estate.

So long as God's wrath lies upon Men, they give good words; but when it is removed, they harden their hearts as Pharaoh.

Secondly,

Secondly, Because if they do in part feel, and so fear God's wrath, they put away the evil day far from them, they hope they shall do better hereafter, and repent some other time; and

Reason 2. *Why Men ruine themselves.*

therefore they say, Soul, eat, drink, follow thy sports, cups, queans, thou hast a treasure of time which shall not be spent in many years, *Isa.* 22. 12, 13. that look as it is with the Wax, let it be of never so pliable a Disposition, and the fire never so hot, yet if it be not brought near the fire, and be held in the fire, it never melts, but still remains hard: so is it here; let a Man or Woman have never so gentle or pliable a Nature, and let God's wrath be never so hot and dreadful in their judgments, yet if they make not the day of wrath present to them, if they see it not ready every moment to light upon their hearts, they are never melted, but they remain hard-hearted, secure, sleepy wretches, and never groan to come out of their woful estate. And this is the reason why many Men, that have guilty Consciences, though they have many secret wishes and purposes to be better, yet never cry out of themselves, nor ever seek earnestly for mercy, till they lie upon their death-beds; and then, Oh the promises they ply God with! *Try me, Lord, and restore me once more to my health and life again, and thou shalt see how thankful I will be*; because that now they apprehend wrath and misery near unto them, *Heb.* 3. 13.

Reason 3. *Why Men ruine themselves.*

Thirdly, Because they think they can bear God's wrath, though they do conceive it near at hand, even at the very doors: Men think not that Hell is so hot, nor the Devil so black, nor God so terrible as indeed he is. And hence we shall observe the Prophets present God's wrath as a thing intollerable before the eyes of the People, that thereby they might quench all those cursed conceits of being able to bear God's wrath, *Nahum* 1. 6. And hence we shall have many Men desperately conclude, They will have their swing in sin, and if they perish, they hope they shall be able to bear it; *it is but a damning*, they think, and hence they go on securely. Oh poor wretches! The Devil scares and fears all the World, and at God's wrath the Devils quake, and yet secure Men fear it not, they think Hell is not so terrible a place.

Reason 4. *Why Men ruine themselves.*

Fourthly, Because they know no better an estate. Hence though they feel their woful and miserable condition, yet they desire not to come out of it. Although Men find hard lodging in the World, hard times, hard friends, hard hearts, yet they make a shift with what they find in this miserable Inn, until they come to Hell: for such a Man pursued by outward miseries or inward troubles, there stays. Oh miserable Man, that makes shift till he comes to Hell! They may hear of the happy estate of God's People, but not knowing of it experimentally, they stay where they are, *Job* 4. 14.

Take

Take a Prince's Child, and bring it up in a baſe houſe and place, it never aſpires after a Kingdom or Crown: ſo Men hatcht in this World, knowing no better an eſtate, never caſt about them to get a better inheritance than that they ſcramble for here. Wives mourn for the long abſence of their beloved Husbands, becauſe they know them and their worth: God may abſent himſelf from Men weeks, months, years; but Men ſhed not one tear for it, becauſe they never taſted the *ſweetneſs* of his *preſence*. It is ſtrange to ſee Men take more content in their Cups and Cards, Pots and Pipes, Dogs and Hawks, than in the fellowſhip of God and Chriſt, in Word, in Prayer, in Meditation, which Ordinances are burthens and priſons unto them. What is the reaſon of it? Is there no more *ſweetneſs* in the preſence of God's ſmiling in Chriſt, than in a filthy Whore? Yes, but they know not the worth, ſweetneſs, ſatisfying goodneſs of a God. Some Sea-fiſh, (they ſay) if once they come into freſh water, will never return again, becauſe they now taſte a difference between thoſe brackiſh, and ſweet waters: So it is here; if Men did but once taſte the Happineſs of God's People, they would not for a thouſand worlds be one half hour in their wild looſe ſea again.

Wicked Men take more pleaſure in luſts than in the fellowſhip of God and Chriſt.

5. Becauſe if they do know a better eſtate, yet their preſent pleaſures, their ſloth doth ſo bewitch them, and God's denials when they ſeek unto him do ſo far diſcourage them, that they ſleep

Reaſon 5. *Why Men ruine themſelves.*

ſtill ſecurely in that eſtate. A ſlothful heart, bewitch'd with preſent eaſe, and pleaſures and delights, conſidering many a tear, many a Prayer muſt it make, many a night muſt it break its ſleep, many a weary ſtep muſt it take towards Heaven and Chriſt, if ever it come there grows diſcourag'd and deaded, and hard-hearted in a ſleepy eſtate, and had rather have *a Bird in the Hand than two in the Buſh.* The *Iſraelites* wiſhed *that they were at their Onions and Garlick again in Egypt.* Was there no *Canaan*? Yes, but they wiſhed ſo, becauſe *there were Walls built up to Heaven, and Giants, Sons of Anak, in the Land,* difficulties to overcome. O ſloathful hearts! Secondly, Becauſe God ſometimes put them to ſtreights, and denied them what they ſought for, they were of ſuch a waſpiſh, teſty, ſullen Spirit, that, becauſe the Lord had them not always on his knees, they would run away. So many a Man meets with ſorrow enough in his ſinful, dropſick, drunken eſtate; he hears of Heaven and a better eſtate, yet why goes he to his Luſts and fleſh-plots again? Oh, becauſe there are ſo many difficulties, and blocks, and hinderances in his way; and becauſe they pray, and find not eaſe, therefore they eat, drink, laugh, ſport, and ſleep in their miſerable eſtate ſtill, *Matth.* 7. 14. Therefore Men walk in the *broad way*, becauſe the other *way to life is ſtreight and narrow*; it is a plague, a burthen, a priſon, to be ſo ſtrict: Men had rather ſit almoſt an hour in the Stocks, than be an hour at Prayer; Men had rather be damned at laſt, than ſweat it out, and run through the Race to receive a Crown; and hence Men remain ſecure.

Sixthly,

Sixthly, Because of the strange, strong power of sin, which bears that sway over Mens Souls, that they must serve it, as Prisoners stoop to their Goalers, as Souldiers that have taken their pay, *their pleasure of sin*, must follow it as their Captain, though they go marching on to eternal ruine; nay, though dooms-day should be to morrow, yet they must and will serve their Lusts. As the *Sodomites*, when they were smitten with blindness, which tormented their eyes, as though they had been pricked with thorns, (for so the *Hebrew* word signifies) even when destruction was near, they groped for the door. Men cannot but sin, though they perish for sin: hence they remain secure.

Reason 6. *Why Men ruine themselves.*

Seventhly, Despair of God's mercy. Hence, like *Cain*, Men are Runagates from the Face of God: Men think they shall never find mercy when all is done, hence they grow desperately sinful; like those *Italian Senators*, that despairing of their lives, when upon submission they had been promised their lives, yet being conscious of their Villany, made a curious Banquet, and at the end of it every Man drink up his glass of Poyson, and killed himself; so Men feeling such horrible hard hearts, and being privy to such notorious sins, they cast away Lives, and Heaven and Soul, for lost, and so perish wofully, because they lived desperately, and so securely.

Eightly, Because Men nourish a blind, false, flattering hope of God's mercy: hence many knowing and suspecting that all is naught with them, yet having

Reason 8. *Why Men ruine themselves.*

some hope they *may be in a good estate, and God may love them*, hence they lie down securely, and rest in their flattering hope. Hence observe, those People that seldom come to a conclusion, to a point, that either they are in the state of Grace, or out of it, that never come to be affected, but remain secure in their condition, they commonly grow to this desperate conclusion, *That they hope God will be merciful unto them; if not, they cannot help it*: Like the Man that had on his Target, the Picture of God and the Devil; under the first he writ, *Si tu non vis*, *If thou wilt not*; under the other he writ, *Ipse agitat*, *here's one will*.

Reason 9. *Why Men ruine themselves.*

Ninthly, Because Men bring not their hearts under the Hammer of God's Word to be broken, they never bring their consciences to be cut. Hence they go on still securely with festered Consciences. Men put themselves above the Word, and their hearts above the Hammer; they come not to have the Minister to humble them, but to judge of him, or to pick some pretty fine thing out of the Word, and so remain secure sots all their days: for if ever thy heart be broken, and thy Conscience be awaked, the Word must do it: but People are so Sermon-trodden, that their hearts, like foot-paths, grow hard by the Word.

Reason 10. *Why Men ruine themselves.*

Tenthly, Because Men consider not of God's wrath daily, nor the horrible nature of sin, Men chew not these pills: Hence they never come to be affected nor awakened.

Awaken

Awaken therefore all you ſecure Creatures; feel your miſery, that ſo you may get out of it. Doſt thou know thine eſtate is naught, and that thy condemnation will be fearful, if ever thou doſt periſh? and is thine heart ſecretly ſecure, ſo damnably dead, ſo deſperately hard, that thou haſt no heart to come out of it? What, no ſighs, no tears? canſt thou carry all thy ſins upon thy back, like *Sampſon* the Gates of the City, and make a light matter of them? Doſt thou ſee Hell-fire before thee, and yet wilt venture? art thou worſe than a Beaſt, which we cannot beat nor drive into the fire, if there be any way to eſcape? Oh, get thy heart to lament and mourn under thy miſeries, who knows then but the Lord may pity thee? But, Oh hard heart! thou canſt mourn for loſſes and croſſes, burning of Goods and Houſes; yet though God be loſt, and his Image burnt down, and all is gone, thou canſt not mourn. If thine heart were truly affected, the Pillow would be waſhed with thy tears, and the Wife in thy boſom would be witneſs of thy heart-breakings at midnight, for thoſe ſins which have grieved the Spirit of God many a time; thou couldeſt not ſleep quietly nor comfortably without aſſurance. If you were ſick to death, Phyſicians ſhould hear how you do; and if you were humbled, we ſhould have you in the bitterneſs of your Spirit cry out, *What ſhall we do?* But know it; thou muſt mourn here or in Hell. If God *broke David's bones* for his adultery, and the Angels backs for their pride: the Lord, if ever he ſaves thee, will break thine heart too.

Men mourn for the loſs of Goods; but not for the loſs of God.

How to get a broken heart.

Quest. But thou wilt say, How shall I do to get my heart affected with my misery.

Two things harden the heart.

Answ. 1. Take a full view of thy misery. 2. Take special notice of the Lord's readiness and willingness to receive thee yet unto mercy. For two things harden the heart. 1. *False hope*, whereby a Man hopes he is not so bad as indeed he is. 2. *No hope*, whereby a Man, when he sees himself so notoriously bad, thinks there is no willingness in the Lord to pardon or receive such a Monster of Men to mercy. And if neither the Hammer can break thy stony heart, nor the Sunshine of mercy melt it, thou hast a heart worse than the Devil, and art a Spectacle of the greatest misery, 1. In regard of Sin, 2. In regard of God's Wrath.

The heart is hard, that neither mercy nor judgment will break.

First, In regard of sin. Thou hast sinned, and that grievously, against a great God: thou makest no great matter of this? No: but though it be no load to thee, it is a load on the Lord's heart, *Isa.* 1. 24. and time will come he will make the whole sinful World, by Rivers of fire and blood, to know what an evil it is.

For 1. In every sin thou dost strike God and fling a Dagger at the Heart of God. 2. In every sin thou dost spite against God: for if there were but *one* only thing wherein a Man could do his Friend a displeasure, was not here spite seen if he did that thing? Now tell me, hath not the Lord been a *good friend* unto thee? Tell me, wherein hath he grieved thee? And tell me, in what one thing

thing canſt thou pleaſe the Devil, and do God a diſpleaſure, but by ſin! Yet, O hard heart! thou makeſt nothing of it. But conſider thirdly, in every ſin thou doſt dethrone God, and ſetteſt thy ſelf above God: for in every ſin this queſtion is put, *Whoſe Will ſhall be done, God's Will or Man's?* Now Man by ſin ſets his own will above the Lord's, and ſo kicks God (bleſſed for ever, adored of millions of Saints and Angels) as filth under his feet. What, will this break your hearts?

Men by ſinning ſet up their own will above God's.

Conſider then of God's wrath, the certainty of it, the unſupportableneſs of it, how that dying in thy ſins, and ſecure eſtate, it *ſhall fall*; for when Men cry *Peace, Peace*, then cometh *ſudden deſtruction at unawares*. Pray therefore to God to reveal this unto thee, that thine heart may break under it, 1 *Theſ.* 5. 3. 4. Secondly, conſider the Lord's mercy and readineſs to ſave thee, who hath prepared mercy, and intreats thee to take it, and waiteth every day for thee to that end, 2 *Cor.* 5. 19.

God's Wrath the certainty of it.

The third reaſon of Man's ruine is, that *carnal Confidence* whereby Men *ſeek to ſave themſelves*, and to ſcramble out of their miſerable eſtate by their own *duties and performances*, when they do feel themſelves miſerable: The Soul doth as thoſe, *Hoſea* 5. 13. Men when they be wounded and troubled, they never look after *Jeſus Chriſt*, but go to their own waters to heal themſelves; like hunted Harts when the Arrow is in them, *Rom.* 9. 31, 32.

The third general reaſon of Man's ruine.

For the opening of this point, I shall shew you these two things.

1. Wherein this resting in *Duties* appears.
2. Why Men rest in *themselves*.

Wherein Mens resting in Duties appears.

First, This resting in *Duties* appears in these ten degrees.

1. The Soul of a poor Sinner, if ignorantly bred and brought up, rests confidently in superstitious vanities. Ask a *devout Papist* how he hopes to be saved; he will answer by his good works; but enquire farther, what are these good works; why, for the most part superstitious ones of their own inventions, (for the Crow thinks her own bird fairest) as Whipping themselves, Pilgrimage, Fasting, Mumbling over their *Pater-nosters*, Bowing down to Images and Crosses.

Men stand upon their titular profession of Religion.

2. Now these being Banished from the Church and Kingdom, then Men stand upon their titular Profession of the true Religion, although they be Devils incarnate in their lives. Look up and down the Kingdom, you shall see some roaring, drinking, dicing, carding, whoring in Taverns, and blind Ale-houses; others belching out their Oaths, their mouths ever casting out, like *raging Seas*, filthy frothy Speeches; others like *Ishmaels*, scoffing at the best Men: yet these are confident they shall be saved. Why (say they) they are no Papists; hang them, they will die for their Religion, and rather burn than turn, by the Grace of God. Thus the *Jews* boasted they were *Abraham's seed*, *Zeph.* 3. 11. So our carnal People boast; Am not I a good Protestant? am not I Baptized? do I not

not live in the Church? and therefore resting, here, hope to be saved. I remember a Judge when one pleaded once with him for his life, that he might not be hanged, because he was a Gentleman; he told him that therefore he should have the Gallows made higher for him: so when thou pleadest, I am a Christian and a good Protestant, (yet thou wilt drink, and swear, and whore, neglect Prayer, and break God's Sabbath) and therefore thou hopest to be saved; I tell thee, thy condemnation shall be greater, and thy Plagues in Hell the heavier.

Mens condemnation will be greater for living debauchedly where the Gospel is preached.

If Men have no Peace here, then they fly to and rest in the goodness of their infides. You will have many a Man, whom if you follow to his Chamber, you shall find very devout, and there pray heartily for the mercy of God, and forgiveness of sins; but follow them out of their Chamber, watch their discourse, you shall find it frothy and vain, and now and then powdered with *faith* and *troth*, and obscene Speeches. Watch them when they are crost, you shall see them as angry as Wasps, and swell like Turkies, and so spit out their Venome like Dragons. Watch them in their Journeys, and you shall see them shoot into an Ale-house, and there swill and swagger, and be familiar with the Scum of the Country for Prophaneness, and half drunk too drunk too sometimes. Watch them on the Lords-day, take them out of the Church once, and set aside their best Cloaths, and they are then the same as at another time; and because they

If no Peace come from titular Profession Men fly to their good infides.

they must not work nor sport that day, they think they may with a good Conscience sleep the longer in the Morning. Ask now such Men how they hope to be saved, seeing their lives are so bad; they say, though they make not such shews, they know what good Prayers they make in private, their hearts (they say) are good. I tell ye, Brethren, he that trusteth to his own heart, and his good desires, and so resteth in them; is a fool. I have heard of Man that would haunt the Taverns, and Theatres, and Whore-houses, at *London* all day; but he durst not go forth without private Prayer in a morning, and then would say at his departure, *Now, Devil, do thy worst*; and so used his Prayers (as many do) only as charms and spells against the poor, weak, cowardly Devil, that they think dares not hurt them, so long as they have good hearts within them, and good Prayers in their Chambers. And hence they will go near to rail against the Preacher as an harsh Master, if he do not comfort them with this, *That God accepts their good desires.*

If no comfort come from their good indides, they reform some gross sins.

4. If their good hearts cannot quiet them, but Conscience tells them they are unsound without, and rotten at *core* within, then Men fall upon *Reformation*; they will leave their whoring, drinking, cozening, gaming, company-keeping, swearing, and such like roaring sins: and now all the Country saith he is become a new Man, and he himself thinks he shall be saved, 2 *Pet.* 2. 22. They escape the Pollutions of the World, as swine that are escaped and washed from outward filth, yet the swinish nature remains still. Like Marriners that are going to some dan-

dangerous place ignorantly, if they meet with ſtorms, they go not backward, but caſt out their goods that endanger their Ship, and ſo go forward ſtill: ſo many a Man going towards Hell, is forced to caſt out his luſts and ſins, but he goeth on in the ſame way ſtill for all that. The wildeſt beaſts (as Stags) if they be kept waking from ſleep long, will grow tame: ſo Conſcience giving a *Man* no reſt for ſome ſins he liveth in, he groweth tame; he that was a wild Gentleman before, remains the ſame Man ſtill, only he is made tame *now*, that is, civil and ſmooth in his whole courſe: and hence they reſt in reformation. Which reformation is, commonly, but from ſome troubleſome ſin, and it is becauſe they think it is better following their Trade of ſin at another market; and hence ſome Men will leave their *drinking* and *whoring*, and turn *covetous*, becauſe there is more gain at that market: ſometimes it is becauſe ſin hath left them, as an old Man.

5. If they can have no reſt here, they get into another ſtarting hole, they go to their *Humiliations*, *Repentings*, *Tears*, *Sorrows*, and *Confeſſions*. They hear a Man cannot be ſaved by reforming his life, unleſs he come to afflict his Soul too; he muſt ſorrow and weep here, or elſe cry out in Hell hereafter: hereupon they betake themſelves to their ſorrows, tears, confeſſion of ſins; and now the wind is down, and the tempeſt is over, and they make themſelves ſafe. *Matth.* 11. 21. *They would have repented*, that is, the *Heathen*, as *Beza* ſpeaks; when any wrath was kindled from Heaven, they would go to their *ſack-cloth* and *ſorrows*, and ſo thought

If no comfort in reforming groſs ſins, they fly to Humiliation, Repentance, &c.

to thought to pacifie God's anger again, and here they rested: so it is with many a Man; many people have sick fits and qualms of Conscience, and then they do as Crows, that give themselves a Vomit by swallowing down some stone when they are sick, and then they are well again; so when Men are troubled for their sins, they will give themselves a vomit of *Prayer*, a vomit of *Confession*, of *Humiliation*, Isa. 58. 5. Hence many, when they can get no good by this Physick, by their *sorrows* and *tears*, cast of all again; for making these things their God and their Christ, they forsake them, when they cannot save them, *Matth.* 3. 14. More are driven to Christ by the sense of the burthen of an hard, dead, blind, filthy heart, then by the sense of *sorrows*; because a *Man* rests in the one, *viz.* in *sorrows*, most commonly, but trembles and flies out of himself when he feels the other. Thus *Men* rest in their Repentance: and therefore *Austin* hath a pretty speech which sounds harsh, That *Repentance damneth more than Sin*; meaning, that thousands did perish by resting in it: and hence we see among many People, if they have large affections, they think they are in good favour; if they want them they think they are castaways, when they cannot mourn nor be affected as once they were, because they rest in them.

More driven to Christ by a hard heart, then by a sorrowful heart.

6. If they have no rest here, then they turn *moral Men*, that is, strict in all Duties of the moral Law, which is a greater matter then *Reformation*, or *Humiliation*; that is, they grow very just and square

If no comfort in Humiliation, they turn Moral Men.

square in their dealings with *Men*, and exceeding strict in the duties of the first Table toward *God*, as *fasting*, *prayer*, *hearing*, *reading*, *observing the Sabbath*: And thus the *Pharisees* lived, and hence they are called, *The strict Sect of the Pharisees*. Take heed you mistake me not; I speak not against strictness, but against resting in it: *For except your Righteousness exceed theirs, you shall not enter into the Kingdom of Heaven.* You shall find these *Men* fly from base Persons and Places, like the Pest-houses, commend the best Books, cry down the sins of the time, and cry against civil or moral *Men* (the eye sees not it self) and cry up zeal and forwardness. Talk with him about many moral duties that are to be done towards God or *man*, he will speak well about the excellency and necessity of it, because his trade and skill whereby he hopes to get his living and earn eternal life, lieth there: But speak about Christ, and living by Faith in him and from him, and bottoming the Soul upon the promises (pieces of Evangelical righteousness) he that is very skilful in any point of controversie is as ignorant almost as a Beast, when he is examined here. Hence, if *Ministers* preach against the sins of the times, they commend it for a special Sermon, (as it haply deserves too;) but let him speak of any spiritual, inward, soul-working points, they go away and say, he was in their judgment confused and obscure, for their part they understood him not. Beloved, Pictures are pretty things to look on, and that's all the goodness of them: so these *men* are, (as Christ looked on and loved the natural young *man* in the Gospel) and that is all their excellency. You know, in *Noah*'s flood, all that were not in the Ark, though they did climb

and

and get to the top of the tallest mountains they were drowned: so labour to climb never so high in morality, and the duties of both Tables, if thou goest not into God's Ark, the Lord Jesus Christ, thou art sure to perish eternally.

If no comfort in Morality, they turn zealous for good causes, Rom. 2. 10.

7. If they have no rest here in their *Morality*, they grow hot within, and turn marvellous zealous for good causes and courses, and there they stay, and warm themselves at their own fire: thus *Paul, Phil.* 3. 6. *was zealous*, and there rested. They will not live as many do, like Snails in their Shells, but rather than they will be damned for want of doing, they are content to give away their Estate, Children, any thing almost, to get pardon for the sin of their Soul, *Mich.* 6. 7.

If no comfort from zeal in good causes, they turn to mourning for their failings.

8. If they find no help from hence, but are forced to see and say, *When they have done all, they are unprofitable Servants*, and they sin in all that which they do; then they rest in that which is like to *Evangelical Obedience*, they think to please God by mourning for their failings in their good duties, desiring to be better, and promising for the time to come to be so, and therein rest, *Deut.* 5. 29.

If no comfort in their mourning for their failings, they seek for power in themselves to be more holy.

9. If they feel a want of all these, then they dig within themselves for power to leave sin, power to be more holy and humble, and so think to work out themselves in time out of this estate; and so they dig for Pearls in their own dung.

dunghills, and will not be beholden to the *Lord Jesus*, to live on him in the want of all. They think to set up themselves out of their own stock, without *Jesus Christ*, and so, as the Prophet *Hosea* speaks, *Hos.* 14. 3, 4. think to save themselves *by their riding on Horses*, (that is) *by their Abilities.*

If no comfort in themselves, they go to Christ like Hirelings, for their own ends.

10. If they feel no help here, then they go unto Christ for grace and power to leave sin and do better, whereby they may save themselves; and so they live upon Christ, that they may live of themselves; they go *unto* Christ, they get not *into* Christ, *Psalm* 78. 34, 35. like hirelings that go for power to do their work, that they may earn their wages. A Child of God contents himself with, and lives upon the Inheritance it self, the Lord in his free mercy hath given him. But now we shall see many poor Christians that run in the road the Papists devoutly go to Hell in.

The confession of Papists in three particulars.

1. The Papist will confess his misery, that he is (and all Men are) by nature a Child of wrath, and under the power of Sin and Satan.

2. They hold Christ is the only Saviour.

3. That this Salvation is not by any righteousness in a Christ, but righteousness from a Christ, only by giving a Man power to do, and then dipping Mens doings in his blood, he merits their life. Thus the wisest and devoutest of them professes, as I am able to manifest. Just so do many Christians live. First, they feel themselves full of sin, and are sometimes tired and weary of them-

themselves for their vile hearts, and they find no power to help themselves. Secondly, Hereupon hearing that only Christ can save them, they go unto Christ to remove those sins that tire them and load them, that he would enable them to do better then formerly. Thirdly, If they get these sins subdued and removed, and if they find power to do better, then they hope they shall be saved. Whereas thou mayest be damned, and go to the Devil at the last, although thou dost escape all the pollutions of the World, and that not from thy self and thy own strength, but from the knowledge of *Jesus Christ*, 2 *Pet.* 2. 20. I say, wo to you for ever if you die in this estate. It is with our Christians in this case as it is with the *Ivy*, which claspes and groweth about the Tree, and draws sap from the Tree, but it grows not one with the Tree, because it is not ingrafted into the Tree: So many a Soul cometh to Christ, to suck juice from Christ to maintain his own berries, (his own stock of Grace:) Alas! he is but *Ivy*, he is no member of Christ. branch of this Tree, and hence he never grows to be one with

It is with many Christians as with Ivy, they get sap from Christ, but grow not one with Christ because not ingrafted.

Why Men do rest in their good duties.

Secondly, Now the reasons why Men rest in their Duties are these.

Reason 1. *It is natural to say*, Do this, and live.

First, Because it is natural to a Man out of Christ to do so. *Adam* and all his posterity were to be saved by his doing, *Do this, & vivet*; work, and here is thy Wages; win Life, and wear it:

Hence

Hence all his Posterity seeks to this day to be saved by *doing*; *Like Father, like Son.* Now, to come out of all duties truly to a Christ, hath not so much as a Coat in *innocent*, much less *corrupted* nature: hence Men seek to themselves. Now as it is with a Bankrupt, when his *stock is spent*, and his *estate cracked*, before he will turn Prentice, or live upon another, he will turn Pedler of small wares, and so follow his old Trade with a less *stock*: So Men naturally follow their old Trade of *Doing*, and hope to get their living that way; and hence having no experience of trading with Christ by *Faith*, live of themselves. *Sampson*, when all his strength was lost, would go to shake himself as at other times: so when Mens strength is lost, and God and Grace is lost, yet Men will go and try how they can live by shifts and working for themselves still.

Reason 2. *Ignorance of Christ's Righteousness.*

Secondly, Because Men are ignorant of *Jesus Christ* and his Righteousness. Hence Men cannot go unto him, because they see him not; hence they shift as well as they can for themselves by their duties, *John* 4. 14. Men seek to save themselves by their own swimming, when they see no cable cast out to help them.

Reason 3. *Good duties the natural way of pleasing God.*

Thirdly, Because this is the easiest way to comfort the heart, and pacifie conscience, and to please God, as the Soul thinks; because by this means a Man goes no farther than himself.

Now

Now in forsaking all duties, a Soul goes to Heaven quite out of himself; and there he must wait many a year, and that for a little, it may be. Now if a fainting Man have *Aqua Vitæ* at his beads head, he will not knock up the Shop-keeper for it. Men that have a Balsom of their own to heal them will not go to the Physician.

Reason 4. *By good duties sin may be kept in.*

Fourthly, Because by vertue of these duties a Man may hide his sin, and live quietly in his sin, yet be accounted an honest Man: as the whore in *Prov.* 7. 15, 16. having performed her vows, can intice without suspicion of Men, or check of Conscience: So the *Scribes* and *Pharisees* were horribly covetous, but their long Prayers covered their deformities, *Matth.* 23. 14. And hence Men set their duties at a higher rate than they are worth, thinking they shall save them, because they are so useful to them. Good duties, like new apparel on a Man pursued with hue and cry of Conscience, keep him from being known.

Not to rest in good duties.

Take heed of resting in duties. Good duties are Mens *money*, without which they think themselves poor and miserable; but take heed that *you and your money perish not together*, *Acts* 8. 20. The paths to Hell are but two. The first is the paths of *Sin*, which is a dirty way. Secondly, The path of *Duties*, which (rested in) is but a clearer way. When the *Israelites* were in distress, *Judges* 10. 14. the Lord bids them go to the Gods they served; so when thou shalt lie howling on thy death-bed, the Lord will say, go unto the *good prayers* and *performances* you have made, and the tears you have shed.

Oh,

Oh, they will be miserable comforters at that day.

Object. But I think thou wilt say, No true Christian Man hopes to be saved by his good works and duties, but only by the mercy of God, and merits of Christ.

Answ. It is one thing to trust to be saved by *duties*, another thing to *rest* in duties. A Man trusts unto them, when he is of this opinion, that only good duties can save him: A Man rests in duties, when he is of this opinion, that only Christ can save him, but in his practice he goeth about to save himself. The wisest of the Papists are so at this day, and so are our common Protestants. And this is a great subtilty of the heart: That is, when a Man thinks he cannot be saved by his good works and duties, but only by Christ, he then hopeth, because he is of this opinion, that *when he hath done all, he is an unprofitable Servant*, (which is only an act or work of the judgment informed aright) that therefore, because he is of this opinion, he shall be saved.

Difference between trusting and resting in duties.

But because it is hard for to know when a Man rests in duties, and few Men find themselves guilty of this sin, which ruines so many, I will shew two things.

1. The Signs of a Man's resting in duties.
2. The Insufficiency of all Duties to save Men; that so those that be found guilty of this sin may not go in it.

First,

Signs of Mens resting in duties.

First, For the Signs whereby a Man may certainly know when he rests in his duties, which if he do (as few professors especially but they do) he perisheth eternally.

First, Those that yee never saw they *rested in them*, they that never found it an hard matter to *come out of their duties*. For its most natural for a Man to stick in them, because Nature sets Men upon *duties*; hence it is a hard matter to come out of resting duties: For two things keep a Man from Christ.

Two things keep us from Christ.

1. *Sin*, 2. *Self*. Now as a Man is broken off from *sin*, by seeing and feeling it, and groaning under the power of it; so is a *Man* broken from *himself*. For *Men* had rather do any thing than come unto Christ, there is such a deal of *self* in them. Therefore if thou hast no experience, that at some time thou hast rested too much in thy duties, and then didst groan to be delivered from these intanglements, (I mean not from the *doing* of them, this is *Familism* and prophaneness, but from *resting* in the bare performance of them) thou dost rely upon thy *duties* to this day.

A prizing of bare performance of duties.

Sign 2. Those rest in duties that prize the bare performance of *duties* wonderfully; for those duties that carry thee out of thy self unto Christ, make thee to prize Christ. Now tell me, dost thou glory in thy self? Now I am some-body: I was *ignorant, forgetful, hard-hearted*; now I understand and remem-

member better, and can ſorrow for my ſins: If thou doſt reſt here, thy *duties* never carried thee farther than thy *ſelf*. Doſt thou think, after that thou haſt prayed with ſome life, now I have done very well? and now thou doſt verily think (meaning, for thy *duties*) the Lord will ſave thee, though thou never come to *Chriſt*, and ſayeſt, as he in another caſe, *Now I hope the Lord will do good to me, ſeeing I have got a Prieſt into my houſe*, Judges 17. 13. Doſt thou inhance the price of *Duties* thus, that thou doſt dote on them? then I do pronounce from God, thou doſt reſt in them. *Theſe things* (ſaith *Paul*) *I counted gain*, (that is, before his converſion to Chriſt, he prized them exceedingly) but *now I account them loſs*. And this is the reaſon why a Child of God commonly after all his prayers, tears and confeſſions, doubts much of *God's love towards him*; whereas another *Man*, that falleth ſhort of him, never queſtions his eſtate: The firſt ſees much rottenneſs and vileneſs in his beſt duties, and ſo judgeth meanly of himſelf; the other, ignorant of the vileneſs of them, prizeth them, and eſteemeth highly of them, and ſetting his Corn at ſo high a price, he may keep them to himſelf; the Lord never accepteth them, nor buyeth them at ſo high a rate.

Phil. 3. 8. *Good duties muſt be counted loſs in compariſon of Chriſt.*

Sign 3. Thirdly, Thoſe that never came to be ſenſible of their *poverty* and utter *emptineſs of all good*: for ſo long as a Man hath a penny in his purſe, that is, ſeeks any good in himſelf, he will never come a begging unto *Jeſus Chriſt*, and therefore reſt in *himſelf*. Now

An inſenſibility of our own emptineſs.

didst thou never feel thy self in this manner, poor? *viz.* I am as ignorant as any beast, as vile as any Devil; Oh Lord, what a nest and litter of sin and rebellion lurks in my heart! I once thought at least my heart and desires were good, but now I feel no spiritual life. Oh dead heart! I am the poorest, vilest, basest, and blindest Creature that ever lived. If thou dost not thus feel thy self poor, thou never camest *out of thy duties*; for when the Lord bringeth any *Man* to Christ he brings him *empty*, that so he may make him beholden to *Christ* for every *farthing-token*.

A Legal, not an Evangelical righteousness.

Sign 4. Fourthly, Those that gain no *Evangelical righteousness by duties* rest in *duties*, Isa. 66. 2. I say, *Evangelical righteousness*, that is, more prizing of acquaintance with, desire after, loving and delighting in union with the Lord *Jesus Christ*: for a moral *Man* may grow in *Legal righteousness* (as the stony and thorny ground, *seed* sprang up and increased much, and came near unto maturity) and yet *rest in duties* all this while. For as 'tis with Tradesmen, they *rest* in their buying and selling, though they make no gain of their Trading: *Jesus Christ* is a *Christian's gain*, *Phil.* 1. 21. and hence a Child of God asks himself after *Sermon*, after *Prayer*, after *Sacrament*, *What have I gained of Christ? Have I got more knowledge of Christ, more admiring of the Lord Jesus?* Now a carnal heart, that *rests in his duties*, asketh only what he hath done, as the *Pharisee*, *I thank God I am not as other Men, I fast twice a week, I give alms*, and the like; and thinks verily he shall be saved, because he prays, and because he hears, and because he reforms,

and

and because he *sorrows* for his sins, that is, *not* because of the gaining of Christ in a duty, but because of his naked performance of the duty: And so they are like that Man that I have heard of, that thought verily he should be rich, because he had got a Wallet to beg: so Men, because they perform duties, think verily they shall be saved. No such matter; let a Man have a Bucket made of Gold, doth he think to get water because he hath a Bucket? No, no; he must let it down into the Well, and draw up water with it: so must thou let down all thy duties into Christ, and draw light and life from his fulness, else, though thy duties be golden duties, thou shalt perish without *Christ*. When a Man hath bread in his Wallet, and got water in his Bucket, he may boldly say, So long as these last, I shall not famish: So mayest thou say, when thou hast found and got Christ in the performance of any duty, So long as Christ's life lasteth, I shall live; as long as he hath any wisdom or power, so long shall I be directed and enabled in well-doing.

We must let all our duties down into Christ, and draw from his fulness.

Sign 5. Fifthly, If thy duties make thee sin more boldly, thou dost then *rest in duties*: for those duties which carry a Man out of *himself* unto *Christ* ever fetch power against sin; but duties that a Man rests in, arm him and fence him in his sin, *Isaiah* 1. 14. A Cart that hath no wheels to rest on can hardly be drawn into the dirt; but one that hath wheels cometh loaded through it: so a Child of God that hath no wheels, *no duties to rest upon*, cannot willingly be drawn into sin: but another Man, though he

When our duties make us sin more boldly.

be loaden with sin, (even sometimes against his Conscience) yet having duties to bear him up, goeth merrily on in a sinful course, and makes no bones of sin. When we see a base Man revile a great Prince, and strike him, we say, Surely, he durst not do it, unless he had some body to bear him out in it, that he rests and trusts unto: so when we see Men sin against the great God, we conceive, Certainly they durst not do it, if they had not some duties to bear them out in it, and so encourage them in their way, that they trust unto.

To sin, and ask God forgiveness, is but to mock satisfaction.

For, take a *prophane Man*, what makes him *drink, swear, curse, game, whore*? Is there no God to punish? Is there no Hell hot enough to torment? Are there no plagues to confound him? Yes: Why sinneth he so then? Oh, he praieth to God for forgiveness, and sorroweth and repents in secret, (as he saith) and this bears him up in his lewd pranks.

Take a moral Man, he knows he hath his failings and his sins, as the best have, and is overtaken sometimes as the best are; why doth he not remove these sins then? He confesseth them to God every morning when he riseth; why is he not more humbled under his sin then? The reason is, he constantly observeth *morning and evening prayer*, and then he craves forgiveness for his failings, by which course he hopes he makes his peace with *God*; and hence he sinneth without fear, and ariseth out of his falls into sin without sorrow. And thus they see and maintain their sins by their *duties*, and therefore *rest in duties*.

Sixth

Sign 6. Sixthly, Thoſe that ſee little of their vile hearts by *duties* reſt in their duties: for if a Man be brought nearer to Chriſt, and to the light, by *duties*, he will ſpy out more *moats*; for the more a Man participates of *Chriſt*, *his health and life*, the more he ſeeleth the *vileneſs* and *ſickneſs* of ſin. As *Paul*, when he *reſted in duties* before his converſion, before that the *Law* had humbled him, *he was alive*, that is, he thought himſelf *a ſound Man*, becauſe his *duties* covered his ſins, like fig-leaves. Therefore ask thine own heart, if it be troubled ſometimes for ſin, and if after thy *praying* and *ſorrowing* thou doſt grow well, and thinkeſt thy ſelf ſafe, and feeleſt not thy ſelf more vile. If it be thus, I tell thee, thy duties be but fig-leaves to cover thy nakedneſs, and the Lord will find thee out, and unmask thee one day, and wo to thee if thou doſt periſh here.

When we ſee not our vile hearts by our duties.

Rom. 7. Paul *when he reſted in duties, thought he was alive, when he was dead.*

Secondly, Therefore behold the *Inſufficiency of all Duties to ſave us*, which will appear in theſe three things, which I ſpeak, that you may learn hereafter never to *reſt in duties*.

The inſufficiency of any duty to ſave a Man appears in three things.

First, Conſider *thy beſt duties* are tainted, poiſoned, and mingled with ſome ſin, and therefore are moſt odious in the eyes of an *holy God*, (nakedly and barely conſidered in *themſelves*.) for if the beſt actions of *God's People* be ſo by, as they come from them, then, to be ſure, all

Our beſt duties are ſinful.

wicked *Mens actions* are much more filthy and polluted with ſin: but the firſt is true, *All our righteouſneſs is as filthy rags*, Iſa. 6. 6. for as the fountain is, ſo is the ſtream; but the fountain of all *good actions*, (that is, the *heart*) is mingled partly with ſin, partly with grace; therefore every action participates of ſome ſin, which ſins are daggers at God's heart, even when a Man is praying and begging for his life; therefore there is no *hope* to be ſaved by *duties*.

Man's righteouſneſs like rags.

Secondly, Suppoſe thou couldeſt perform them without ſin, yet thou couldeſt not hold out in doing, *Iſaiah* 40. 6. *All fleſh and the glory thereof is but graſs*. So the beſt actions would ſoon wither, if they were not perfect. And if thou canſt not *perſevere* in performing all *duties perfectly*, thou art for ever undone, though thou ſhouldeſt do ſo for a time. Live like an Angel, ſhine like a Sun, and at thy laſt gaſp have but an idle thought, commit the leaſt ſin, that one rock will ſink thee down even in the Haven, though never ſo richly laden; one ſin, like a Pen-knife at the heart, will ſtab thee; one ſin, like a little fire-ſtick in the Thatch, will burn thee; one act of *treaſon* will hang thee, though thou haſt lived never ſo devoutly before, *Ezek.* 18. 24. *Gal.* 3. 10. for is a crooked life, when all the parts of the line of thy life be not ſtraight before Almighty God.

The glory of imperfect actions is but as graſs.

Thirdly, Suppoſe thou ſhouldeſt *perſevere*, yet its clear thou haſt ſinned grievouſly already, and doſt thou think thine *obedi-*

Our good actions will not ſatisfie for ſin paſt.

dience for the time to come can satisfie the Lord for all those rents behind, for all those sins past? as, can a Man that pays his rent honestly every year, satisfie hereby for the old rent not paid in twenty years? All thy *obedience* is a new debt, which cannot satisfie for debts past. Indeed *Men* may forgive wrongs and debts, because they be but finite; but the least sin is an infinite evil, and therefore God *must be satisfied* for it. Men may remit debts, and yet remain Men; but the Lord having said, *The Soul that sinneth shall die*, and his truth being himself, he cannot remain *God*, if he forgive it without *satisfaction*. Therefore *duties* are but *rotten crutches* for a Soul to rest upon.

God cannot remain God, and forgive sin without satisfaction.

Object. But to what end should we use any *duties?* cannot a Man be saved by his good *prayers*, nor *sorrows*, nor *repentings?* what should we pray any more then? let us cast off the duties, if all are to no purpose to save us: as good play for nothing, as work for nothing.

To what end are our duties?

Answ. Though thy good duties cannot save thee, yet thy bad works will damn thee. Thou art therefore *not* to cast off the duties, but thy *resting* in these duties; thou art not to cast them *away*, but to cast them *down* at the feet of Jesus Christ, as they did their Crowns, *Rev.* 4. 10, 11. saying, If there be any good or graces in these *duties*, its thine, Lord: for 'tis the Prince's favour that exalts a Man, not his own gifts; they came from *his good pleasure*.

Good duties not to be cast off, but our resting upon them.

Object. But thou wilt say, To what end should I perform duties, if I cannot be saved by them?

Answ. For these three ends:

We are to perform good duties for three ends.

1. To bring us to Christ.

1. To carry thee to the *Lord Jesus*, the only Saviour, *Heb.* 7. 25. he only *is able to save* (not *duties*) *all that come unto God* (that is, in the use of means) *by him.* Hear a Sermon, to carry thee to Jesus Christ. Fast and pray, and get a full tide of *affections* in them, to carry thee to the *Lord Jesus Christ*, that is, to get more *love* of him, more acquaintance with him, more union with him: so sorrow for thy sins, that thou mayest be more fitted for Christ, that thou mayest prize Christ the more: use thy duties as *Noah's Dove* did her wings, to carry thee to the *Ark of the Lord Jesus Christ*, where only there is rest. If she had never used her wings, she had fallen into the waters: so if thou shalt use *no duties*, but cast them all off, thou art sure to perish. Or as it is with a poor Man that is to go over a great water for a treasure on the other side, though he cannot fetch the Boat, he calls for it; and though there be no treasure in the Boat, yet he useth the Boat to carry him over to the treasure: so Christ is in Heaven, and thou on Earth, he doth not come to thee, and thou canst not go to him; now call for a Boat: though there is no grace, no good, no salvation, in a *pithless duty*, yet use it to carry thee over to the Treasure, the *Lord Jesus Christ.* When thou comest to *hear*, say, Have over, Lord, by this Sermon; when thou comest

Good duties are the means by which we come to Jesus Christ.

comest to *pray*, say, Have over, Lord, by [illegible] prayer to a *Saviour*. But this is the misery of people, like foolish lovers, when they are to woe for the Lady, they fall in love with her Hand-maid that is only to lead them to her: So Men fall in love with, and dote upon their own duties, and rest contented with the naked performance of them, which are only Hand-maids to lead the Soul unto the Lord Jesus Christ.

Good duties are evidences of God's love to us in Christ.

Secondly, Use duties as evidences of *God's everlasting love to you when you be in Christ*: for the Graces and Duties of *God's People*, although they be not causes, yet they be tokens and pledges of salvation to one in Christ: they do not save a Man, but accompany and follow such a Man as shall be saved, *Heb.* 6. 9. Let a Man boast of his *joys*, *feelings*, *gifts*, *spirit*, *grace*, if he walks in the commission of any one sin, or the omission of any one known duty, or in the slovenly ill-favoured performance of duties, this Man, I say, can have no assurance without flattering himself, 2 *Pet.* 1. 8, 9, 10. *Duties* therefore being *evidences and pledges of Salvation*, use them to that end, and make much of them therefore. As a Man that hath a fair evidence for his *Lordship*, because he did not purchase his *Lordship*, will he therefore cast it away? No, no; because it is an *evidence* to assure him that it is his own, and so to defend him against all such as seek to take it from him, he will carefully preserve the same: So because *duties do not save thee*, wilt thou cast away *good duties*? no, for they are evidences (if thou art Christ) that the *Lord* and *mercy* is thine own. Women will not cast away their *Love-tokens*, although they are such things as did not purchase

or merit the love of their Husbands, but because they are tokens of his love, therefore they will keep them safe.

Good duties honour God, being used.

That God, *the Father of our Lord Jesus Christ*, may be honoured by the performance, of these *duties*, therefore use them. Christ shed his blood that he might purchase unto himself *a People zealous of good works*, Tit. 2. 14. not to save our Souls by them, but to honour *him*. Oh, let not the blood of Christ be shed in vain. *Grace* and *good duties* are a Christian's Crown; it is sin only makes a Man base. Now shall a King cast away his Crown, because he bought not his Kingdom by it? No, because it his *ornament* and *glory* to wear it when he is made a King. So I say unto thee, It is better that Christ should be honoured than thy Soul saved: and therefore perform duties, because they honour the Lord Jesus Christ. Thus *use thy duties*, but *rest not in duties*; nay, go out of *duties*, and match thy Soul to the Lord Jesus; take him for better and for worse; so live in him and upon him all thy days.

The fourth general Reason of Man's ruine.

Fourthly, By reason of Man's *head-strong Presumption*, or false Faith, whereby Men seek to save themselves by *catching hold on Christ*, when they see an insufficiency *in all duties* to help them, and themselves unworthy of mercy: for this is the last and most dangerous rock that these times are split up. Men make a bridge of their own to carry them to *Christ*: I mean, they look not after Faith wrought by an Omnipotent power, which *the eternal Spirit* of the *Lord Jesus* must *work* in them, *Eph.* 1.19. but they content themselves with a Faith of their *own forging* and *framing*:

framing: and hence they think verily and believe that Christ is their *sweet Saviour*, and so doubt not but they are safe, when there is no such matter; but even as dogs they snatch away Childrens bread, and shall be shut out of doors (out of Heaven hereafter for ever) for their labour.

Men believe no salvation but by Christ, and so think they hold Christ in the hand of faith.

All Men are of this opinion, *That there is no salvation but by the merits of Jesus Christ*; and because they hold fast this opinion, therefore they think they hold fast *Jesus Christ* in the hand of faith, and so perish by catching at their own catch, and hanging on their own fancy and shadow. Some others catch hold of Christ before they come to feel the want of faith and ability to believe, and catching hold on him, (like dust on a Man's coat, whom God will shake off, or like burs and bryars cleaving to ones garment, which the Lord will trample under foot) now say they, thank God they have got comfort by this means, and though God killeth them, yet they will trust unto him, *Micah* 3. 11.

Easier converting a Man in India than in England.

It is in this respect a harder matter to convert a Man in *England* than in the *Indies*; for there they have no such *shifts* and *forts* against our Sermons, as to say they believe in Christ already, as most amongst us do; we cannot rap off Mens fingers from catching hold on Christ before they are fit for him; like a company of Thieves in the street, you shall see an hundred hands scrambling for a Jewel that is fallen there that have least, nay, nothing to do with it. Every Man saith almost, *I hope Christ is mine, I put my whole trust and confidence in him*; and will not be beaten from this: What must a Man despair? must a Man trust unto Christ? Then, Men will hope and trust, though they have no ground, no graces to prove they may lay hold and claim unto Christ. This *hope* scared out of its wits damns thousands: For I am per-

perswaded, if Men did see themselves *Christless Creatures* as well as *sinful Creatures*, they would cry out, *Lord, what shall I do to be saved?*

A precious faith got at a high rate.

This faith is a *precious faith*, 2 Pet. 1. 2. *Precious things* cost much, and we set them at a high rate: If thy faith be so, it hath cost thee many a prayer, many a sob, many a salt tear. But ask most Men how they came by their Faith in Christ, they say, Very easily. When the Lion sleeps, a Man may lie and sleep by it; but when it awakens, woe to that Man that doth so: so

While God is silent, we may think we trust in him; but when he appears in his wrath, it will be otherwise.

while God is silent and patient, thou mayest befool thy self with thinking thou dost trust unto God; but woe to thee when the Lord appears in his wrath, as one day he will; for, by virtue of this false faith, Men *sinning* take *Christ* for a *Dish-clout*, to wipe them clean again, and that is all the use they have of this faith. They sin indeed but they trust unto Christ for his mercy, and so lie still in their sins. God will revenge with blood and fire, and plagues, this horrible contempt from Heaven.

Hence many of you trust to Christ, as the *Apricoc-tree*, that leans against the wall, but its fast *rooted* in the Earth: so you lean upon *Christ* for salvation, but you are rooted in the world, rooted in your pride, rooted in your filthiness still. Woe to you if you perish in this estate, God will hew you down as fewel for his wrath, whatever mad hope you have to be saved by *Christ*. This therefore I proclaim from the God of Heaven.

Two things observable.

1. You that never felt your selves as unable to believe as a dead Man to raise himself, you have as yet no faith at all.

2. You that would get Faith, first must feel your inability to believe: And fetch not this slip out of thine own Garden; it must come down from Heaven to thy Soul, if ever thou partakest.

Other things I should have spoken on this large subject, but I am forced here to end abruptly. The *Lord* lay not this sin to their charge who have *stopt my mouth, labouring to withhold the Truth in unrighteousness*. And blessed be the good God, who hath stood by his unworthy servant thus long, enabling him to lead you so far, as to shew you the Rocks and Danger of your Passage to another World.

FINIS.

THE SAINT's JEWEL:

SHEWING

How to apply the *Promise.*

AND THE

SOUL's INVITATION

UNTO

Jesus Christ.

In Two SERMONS, Preach'd
By *THOMAS SHEPPARD.*

For the Promise is to you, and unto your Children, and to all that are afar off, even to as many as the Lord our God shall call, Acts 2. 29.

Behold, I stand at the door and knock: If any Man hear my voice and open the door, I will come in and sup with him, and he with me, Rev. 3. 20.

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TO THE READER.

READER,

THE Body may as well ſubſiſt without the Soul, as the Soul can without a Promiſe: And as the Body is not wearied with Bread, (being the Staff of Life) though it hath it every day for nouriſhment; ſo likewiſe the fainting hungry Soul can never be cloyed with feeding upon the Promiſes. For which Cauſe I have alſo adventured this little Sermon, not doubting but it may reap its due fruit from thoſe whoſe Hearts are right affected; which God granting, I ſhall account my Labour abundantly requited. Farewel,

THO. SHEPPARD.

THE

THE

SAINT's JEWEL:

Shewing how to

Apply the PROMISE.

2 Cor. 7. 1.

Having these Promises, dearly beloved, let us cleanse our selves from all filthiness of Flesh and Spirit, perfecting holiness in the Fear of God.

THE Apostle *Paul* in the former Chapter exhorteth the *Corinthians* to beware of unequal yoaking themselves with Unbelievers: And he gives a double argument for it: one from the unequalness of it, the other from the Promises, as in my Text, *Having these Promises.*

In these words are three parts.

First, A loving Appellation, in these words, *Having these Promises, dearly beloved.*

2. A gracious Exhortation, *Let us cleanse our selves from all filthiness of Flesh and Spirit, perfecting holiness in the fear of God.*

An Argument for Instigation, or Motive that he useth to press his Exhortation, which is from the nature of the Promise.

That which is in the last part of the division is first in order of the words, and therefore we will look upon the words as they lie in order: And so from the last part and first words I shall handle this Doctrine;

Doct.

Doct. That God made many Promises unto his People.

I am come to you this day, not to set out unto you the Excellency of Wit or Learning, or the Creature, but the excellency of a naked Promise, according to that, 2 *Pet.* 1. 4. *Whereby are given unto us exceeding great and precious Promises.*

Now all the Promises of God unto his People are such as concern the Body, or the Body and the Soul. Those that concern the Body are with this limitation, that is, so far as concerns God's glory and the good of our Souls: But for the Body and Soul, consider that place, *For the Lord is a Sun and a Shield; the Lord will give grace and glory, and no good will be with-hold from them that live uprightly,* Psal. 84. 11.

I come to the Reasons why God hath thus made many Promises to his People; and they are three.

Reasons why God hath made Promises to his People.

The first Reason is this, That his People might have a fit object for their Faith to lay hold upon: for if you look upon all the Creatures in the World, you shall not find in all of them joyntly, or any of them apart, a fit object for Faith to work upon, or be satisfied in. It is with Faith as with a poor Woman that hath a Child, and hath nothing in the World to give it; she takes the Child at her back, and goeth from door to door, and what she getteth she giveth to the Child; so Faith takes the Soul, and carrieth it to Promise after Promise, and whatever she finds there, she gives it to the Soul.

The second Reason, why God hath made many Promises unto his People is, That they may have a ground of comfort; for as it is the object of their Faith, so it is the ground of their comfort; for all other things of this World cannot profit

or

or comfort the believing Soul: As suppose we should go to friends for comfort, it may be they want comfort, for themselves, and so are unfit to comfort us; or it may be they want comfort us; or it may be they will not comfort us; or it may be they are a great way off, and so cannot do it, or perhaps though able, and sometimes willing, yet they are mutable in their comforts, so as though at one time they are willing, and do comfort us, yet another time they fail us: But Christ, to whom the Soul is led by the Promise, not only hath comfort, and is able to comfort us, but he is willing also to give comfort to us, who knoweth our wants, *and is near to all that call upon him in truth*, Psal. 145. 18. and also he is immutable in his comforts. And were the Creature a sufficient ground of comfort to God's People, then to want the Creature were a sufficient ground of misery to them: But a Man may want health, wealth, liberty, and the like, and yet through and in Christ his Soul may have satisfying comfort: but if he want Christ, though he hath a fulness of the Creature, he is most miserable, and without all satisfying comfort. The Promise only is able to afford comfort to the Soul in health, in sickness, in life, and in death.

The third Reason why God hath made many Promises unto his People is, That they may become mutual comforters one of another, by having somewhat by experience from a Promise, wherewith they may be enabled to comfort others: so that you may see the Promise is not given to comfort ourselves with only, but also one another.

Use 1. Now for use. Is it so, that God hath made many Promises unto his People? let us try our selves, whether we have any right to the Promise,

miſes or no. I will name but one Note, that you may the better remember it, and it is a true one, for you ſhall find it in Scripture: Gal. 3. 22. *But the Scripture hath concluded all under ſin, that the Promiſe by Faith in Jeſus Chriſt might be given to them that believe.* So that you may ſee it is to them, and to them only, that believe. He that can exerciſe Faith in the Promiſe hath right to the Promiſe: *For ye walk by faith, and not by ſight,* 2 Cor. 5. 7.

If Chriſtians be in affliction, and ſee that it doth them good, then it is eaſie to believe that Promiſe God hath made, *All things ſhall work together for the good of them that love God,* Rom. 8. 28. But to believe this Promiſe, when we cannot ſee any good come of affliction, that is, to believe by Faith, and not by ſight: But when we can ſee no good come by affliction, but find our ſelves more dead and dull, and alſo God to frown upon us, and yet we truſt in God, and believe the Promiſe, and ſtay our Souls upon God's Word; this is to live by Faith, as we are commanded, *Who is among you that feareth the Lord, that obeyeth the voice of his Servant, that walketh in darkneſs, and hath no light? Let him truſt on the Name of the Lord, and ſtay upon his God,* Iſa. 50. 10. Faith maketh things abſent to be preſent, and maketh the Promiſe good to us, though things ſeem to thwart the Promiſe never ſo much. *Now Faith is the ſubſtance of things hoped for, and the evidence of things not ſeen* with the eye of Senſe. As *Abraham* believed againſt hope; *Rom.* 4. 18. that he ſhould have a Child, according as God had promiſed: So muſt we truſt God upon a naked Promiſe; that if health ſhould be gone, or wealth, liberty, ſtrength, friends, yea life it ſelf almoſt gone,

gone, and God seem to be gone, and Hell to be threatned, yet still to trust in God, and believe: This to live by Faith, and comfort is in the Promise for all such. But I speak now to God's People.

Of comfort to the Godly.

The second Use of this Doctrine is, That seeing God hath many Promises unto his People, it is a ground of comfort unto them all, that though they go up and down sad, as if they were the worst People in the World, yet have they the only cause to rejoyce, and they only in all the World. For here is comfort against all their sins, God hath promised to do them away; *I am he that blotteth out thy sins for mine own names sake*, Isa. 43. 25. Comfort thy self, Christ is thine; *I am my beloved's, and my beloved is mine.* If therefore there be enough in Christ's merits, hold up thy head, and take comfort to thy self.

Object. Oh but, saith the poor Soul, I find sin prevail, and how can I then be comforted?

Answ. I answer, Look into that place of Scripture, *I will subdue your iniquities, and cast your sins in the midst of the Sea*; and in the twentieth Verse you may see the Oath of God, for the Truth and Mercy of the Promise was gone forth before.

Object. But saith the Soul, The Devil will be busie with me, where-ever I go, and how can I be chearful?

Answ. I answer, God hath said it, *I will tread down Satan under your feet shortly.* Comfort thy self in this, though Satan may trouble thee for a time, yet thou shalt have him under thy feet shortly.

Object. Oh but, again saith the Soul, I shall meet with abundance of opposition in the World, and I am not able to make my party good, and how can I then rejoyce?

Answ.

Answ. I answer, Flee thou to the Promise against that also, as where it is said, *Though hand join in hand*, &c. Though Men joyn themselves together, and strike hands, even with the Devil, against God's Children, yet shall they not overcome them.

Object. But, alas! saith a poor Soul, I am in present want of outward comfort, and how should I be comfortable in such a Condition?

Answ. I answer, It may be God dealeth with thee in this, as a Mother with her Children, who takes away the Victuals from the Children for a while, and puts it in the Cupboard, but afterwards she giveth it them again. So sometimes God taketh away these outward things, and he locketh them up for a while in the Cupboard, which is the Promise, and when he sees it best for us, he giveth it us again. And thus he did with *Job*, he took away all his outward comforts, and left him so poor, as it is a Proverb at this day, (As poor as *Job*:) but after a while God did not only restore unto him his former comforts, but gave him double. And this was written for thy comfort, and the strength of thy Patience: comfort thy self therefore, happiness is above the Creature.

Object. But I shall meet with many mocks and reproaches in the World.

Answ. Let us comfort our selves against this with God's Promises: Let us do as the covetous Man in the Poet, who being mocked as he went in the Streets, went home and looked in his Closet, and there seeing his bags of Gold, rejoyced in his wealth, and scorned all their reproaches: so when we are mocked and scorned of Men of the World, let us look into the Bible, and we shall find bags of Promises, true Treasure, and therein let us rejoyce.

Object.

Object. But it may be the poor Soul will say, alas! I cannot go to God by Prayer to fetch comfort; or if I do pray, it is with so much coldness and deadness, as I cannot believe I shall obtain any thing.

Answ. I answer, Though it be so, yet believe, and thou shalt have thy desire: Though it may be thou canst but chatter, and though others hearing thee regard it not, yet God will say, let me hear thee; and as a Father loves to hear his Child prattle, though others regard it not, so God loveth to hear his Children pray.

Object. But Oh, I am afraid of Death, and that taketh away all my joy and comfort.

Answ. I answer, Thou mayest comfort thy self against that, yea, and make death it self a ground of comfort and joy to thy self. If a Child be at Board from his Father's House, though he be at play with his fellows, yet if he see Horse and Man come to fetch him, he is glad, and leaves his play and companions to go home to his Father willingly: So here we are at Board in the World, and we are at play as it were among the Creatures; but when Death comes, which is as Horse and Man, we should be willing to go to our Father's House, which is best of all.

Object. But I am afraid, if suffering times should come, I should never be able to stand out.

Answ. If God call thee to sufferings, he will give thee Grace suitable to thy conditions. *He will not suffer us to be tempted above that we are able, but will with the temptation also make a way to escape, that we may be able to bear it,* 1 Cor. 13. 10.

Object.

Object. But, alas! I am afraid I shall fall away from God, and the continual fear thereof doth take away all my comfort.

Answ. None can pluck thee out of Christ's hands, neither Sin nor Devil. She were a cruel Mother that would cast her Child into the fire: Christ must do so, if thou shouldst go to Hell; yea more, if that should be so, he should rend a Member from himself, for he is thy head, and thou art one of his members: Therefore for thy comfort know this cannot be; the Lord saith, *I will make an everlasting Covenant with them, that I will not turn away from them to do them good.* But you may say, perhaps, I shall turn from him; see therefore what followeth in the same Verse, *I will put my fear into their hearts, and they shall not depart from me.*

The perpetuity of God's love to his.

Object. This is good news, it may be the poor Creature will say, if I had right to the Promise; but, alas! I cannot believe and take a naked Promise.

Answ. Dost thou desire to believe and to have Christ, and canst thou say thus? If it were possible Heaven and Christ could be separated, I would rather have Christ without Heaven, than Heaven without Christ; then comfort thy self, for God hath promised, *I will give to him that thirsteth of the water of life freely.*

Object. But this is a hard matter, and I cannot say I truly desire Christ on such terms as I should.

Answ.

Anſ. But is it a grief to thy heart that thou canſt not deny thy ſelf, and deſireſt thou, rather than be ſeparated from Chriſt, to cloſe with Chriſt even upon any terms? Is it thy burthen becauſe thou canſt not deſire to believe as thou ſhouldeſt? then comfort thy ſelf, *God will accept the will for the deed* in this caſe, 1 *Cor.* 8. 11.

Object. But the Soul objecteth and ſaith, Alas! I am ſo far from being grieved as I ought, that I had rather find a heart that will not grieve and mourn for ſin, I cannot find breakings of heart for it.

Anſw. For thy comfort I will come one ſtep lower to thee; Haſt thou any will to it? Mark this place; if any place in the whole Scripture be for thee, here it is in the laſt words of this Verſe; *And whoſoever will, let him take of the water of life freely*, Rev. 22. 17.

But it may be the wicked will ſay, I will have Chriſt; but ſtay, not every one that ſaith ſo ſhall have Chriſt; but art thou willing to part with thy ſins, and it may be to part with health, wealth, liberty, friends, yea, and your own life alſo? What ſay you? are you willing upon theſe terms?

Object. But the poor ſoul ſaith again, I fear I ſhall never do this.

Anſw. But art thou willing that Chriſt ſhould make thee willing, and pitch thee upon a Promiſe, and ſhould hold thee there? If thou canſt find theſe things, then comfort thy ſelf, for thou haſt right unto God's Promiſes.

Uſe 3. The third Uſe is; Seeing God hath made many Promiſes unto his People, this is Terror to the wicked. Here are many in this Congrega-

Of Terror to the wicked.

gregation to whom I have not spoken one word in the last Use of Comfort: now God sends other news to you, therefore put it not off from you. If I prove not what I say, by Scripture, believe me not. What I have said for the comfort of God's people, I must say the contrary unto you.

First, As God's Children have their Names written in God's Book, so you have your Names written also, but it is in the black Book of God's wrath.

Secondly, As God's Children have a mark set on their foreheads: so there is a mark set on you, but it is a woful one: for though I judge you not, I am perswaded the Devil hath set his black mark with a brand from Hell on some of you: yea, a man may gather from your very faces almost what some of you are; but the day of Judgment will fully discover you all. But in the mean time know this, whosoever you are that are in your natural condition, you are under God's curse; as it is, *Deut.* 29 19, 20. *If any shall hear the words of this curse, and bless himself in his heart, saying, I shall have Peace, though I walk in the Imagination of my heart*, &c. *Then the Lord will not spare him, but the anger of the Lord and his jealousie shall smoke against that man, and all the curses of this Book shall be upon him, and the Lord shall blot out his Name from under Heaven*, &c. Also, *I will heap up mischief upon you, and I will send mine arrows upon you.* Deut. 32 23. Oh what a heavy thing is this! I pray you consider sadly; Not to have right to God's Promises, is the condition of a man that is cursed and miserable in his Life, at his Death, and after his Death.

Men in their natural condition are under the curse.

You

You rich Gentlemen and Gentlewomen, give me leave to speak to you; I pray you consider thus much, if you have not right to God's Promises, the curse of God is stamped upon every cross and penny, and upon every thing you have. See but this place, *I have cursed your blessings, saith the Lord*, Mal. 2. 2, 3. as if he should have said, though I have given plenty of Corn and Money, and other things, yet they are to you but as curses, and is not this a very sad thing? Give me leave to deal plainly; it is as if a man had but two pence in all the World, and he should go and buy a Halter with it to hang himself: yea farther, all that thou hast in this condition is but as if thou shouldest twist a cord together to hang thy soul in Hell. And to you of the poorer sort, that have not a right to the Promise, you are in a miserable condition, for you are both miserable here and hereafter also. *Isa.* 9. 13, 14. *Israel hath not returned to him that smote them, neither do they seek unto the Lord; therefore the Lord will cut off from them both head and tail, branch and rush in one day.* Again, whatsoever you do in your calling is accursed unto you; yea, your praying, reading, hearing, fasting and mourning, all is sin; for, *The Sacrifice of the wicked is an abomination to the Lord*, Prov. 15. 8. *The blessings of the wicked are curses.*

Object. But if it be so, may these wicked men say, that our best duties are sin, why should we perform any duties, either praying, hearing, or the like?

Answ. In answer to this, know for certain, whilst thou art in this condition, thou art in a bad condition. For every thing you do is sin. *Unto the pure all things are pure; but unto them*

the

that are defiled and unbelieving, nothing is pure, but even their minds and consciences are defiled. Tit. 1. 15. So that to you, to perform duty is sin, or not to perform duty is sin: but yet omit not duty; for though in performing duty thou sinest, yet not to perform duty is a double sin.

To neglect duties is a double sin.

To perform duty, whilst thou art in thy natural condition, is sin for the manner; because though thou mayest do thy duty for substance, as pray, hear, confer, or the like, yet because thou dost want a principle of grace, nothing is done aright, and so it wanteth acceptance: but to neglect duty is a sin in regard of the matter and manner also; for as it is sinfulness it self not to do the duty, so it is sin to have the heart not rightly disposed for the manner of performance: It is with you as it was with the Lepers, they said among themselves thus, *Why sit we here till we die? If we say we will enter into the City, then the Famine is in the City, and we shall die there; and if we sit still here, we die also. Now therefore let us come and fall unto the Host of the* Syrians; *if they save us alive, we shall live; and if they kill us, we shall but die,* 2 Kings 7. 3, 4. So say thou with thy self, If I do Duty, I sin; and if I do not perform Duty, I commit a double sin: but I will go to Duty: If God will save me, I shall live; if not, I can but perish. And for thy comfort, consider, it may be God will cast an Eye of pity upon thee: thou art in the way, that is, the means God hath appointed to bring you home to Christ; but yet until thy condition be changed, all thou doft is sin; for, *The very thoughts of the wicked are an abomination unto the Lord,* Prov. 15. 26.

But,

But, Oh ſtrange! though fire-brands out of Hell be ſpit in your faces, yet you are not affected. But it may be ſome of you think to do it when you are ſick, or upon your death-bed: But it may be too late then, when God openeth and awakeneth your Conſcience; and if you be not awakened here, you ſhall be ſure to be awakened in Hell. I remember I heard of a young Prodigal, who, when he was dying, looked on the fire and ſaid, As that fire burneth there, ſo ſhall my Soul burn in Hell. Another ſaid on his death-bed, Oh that I might live, though it were but the life of a Toad. God is very careful to ſend his Angels for the Godly: But for the Wicked, the Devil ſtands ready at his bed-ſide to fetch him into Hell as ſoona s his breath goeth out of his Body, and then he will cry out, Oh the time of mercy that I have had! but now it is paſt, the gate of Mercy is ſhut, never more to be opened.

Death-bed Repentance may be too late.

Object. But it may be yet ſome will ſay, Thanks be to God, I am not in Hell yet, and as long as there is life, there is hope.

Anſw. Oh fearful! what hope ſtill? read that place, and tremble in reading of it, *The Lord of that Servant ſhall come in a day when he looketh not for him, and an hour that he is not aware of, and ſhall cut him aſunder, and appoint his portion with the Hypocrites: there ſhall be weeping and gnaſhing teeth,* Mat. 24. 50, 51.

Oh conſider this againſt the Day of Judgment; it is a ſad day for all ſuch, when Mercy and Patience, and Chriſt ſhall plead againſt them, yea, *the duſt of Miniſters feet ſhall riſe up againſt them,* Luke 10. 11. Oh, but if ſo, then what will their

condition be, when drops of blood and ſweat ſhall riſe up againſt them? yea more, the husband ſhall rejoice to ſee the damnation of the Wife. *The righteous ſhall rejoice when he ſeeth vengeance on the wicked*, Pſal. 58. 10. becauſe God hath gotten the Glory of his Enemies.

Uſe 4. The Fourth Uſe is, An Exhortation to the Godly firſt, and ſecondly to the Wicked.

1. In the firſt place to the Godly, that complain they cannot lay hold on the Promiſe. Go to God to enable you; and that you may ſo do,

I. Conſider in the firſt place, that not to believe and lay hold on the Promiſe, is a ſin of unbelief, *And he that believeth not is damned.* See the evil of this ſin of Unbelief, in theſe particulars:

Firſt, *Hereby we grieve the Holy Spirit of God whereby we are ſealed to the Day of Redemption*, Eph. 4. 30. What a grievous thing is it for thee who deſireſt to be aſſured that the Promiſe is thine, that thou by unbelief ſhouldeſt grieve that Holy Spirit which ſealeth up the Promiſe to thy Soul? See that Promiſe, Iſa. 3. 17. *Hear ye now, O houſe of David, is it a ſmall thing for you to weary Men, but you muſt weary my God alſo?* If a Man promiſe to do another Man a courteſie, and after ſome delay, that Man comes to him and ſaith, Will you do as you promiſed me? he ſaith, Yes: but ſaith he, Will you indeed? and thus he pleadeth with him a whole day, and doth not believe him. Will not that exceedingly grieve his friend, who promiſed him ſo to do, and fully intended no leſs? Even ſo it is with all thoſe that are God's people, and will not believe what God hath

hath said unto them, but stand and plead with God two or three years or more. As those that believe, glorifie God: so those that will not come in, rob God of his Honour and Glory, and grieve him. *Belief glorifieth God.*

2. It argueth a great deal of pride of heart in them, that they will not believe, because they have not what they would, but something they must have of themselves; like Women that will not go to a Feast, because they have nothing to carry.

3. Here is a great deal of unthankfulness for all that God hath done for them, yea even for Christ himself. Where we love, we are very thankful: And where we desire to be thankful, we will be willing to take a kindness.

4. It argueth a great deal of impatience, when we will not wait in a way of believing upon the Promises of Grace, and cheerfully attend God's leisure.

5. He that will not believe, gives God the lye: for 1 *John* 5. 10. *He that liveth*, &c. He that believeth not in every Ordinance he comes to, he maketh God a Lyar, because every Ordinance beareth record of Christ.

6. Not to believe, is a denying of God's power, for they will not trust God, especially in a great straight: And by this we may see what a many sins even God's People may commit in this case.

Consider again in the second place what a safe thing it is to believe: I speak to God's People. *The safety of believing.*

As Chyrurgeons, when they let a Man blood, bid him look another way; so when the Devil letteth

you bloud, that is, holds you poring on your corruptions, look another way, I mean on God, and then you shall be safe from the Devil, and the World, and your own Corruptions. And that you may lay hold on the Promises of God; take heed of those lets and impediments that might hinder you.

1. Sin is a let, for it will wrest the Promise out of our hands; Isa. 59. 2. *But your iniquities*, &c.

The second Impediment is our doubting and wandring in our prayers; for, James 1. 6. *We must pray, lifting up holy hands*, &c.

The third Impediment to believing is slavish Fear, when we fear Man more than God, contrary to that counsel, Isa. 8. 12. *Fear not their fear, nor be afraid*, &c.

The fourth Let is, when we lay down one thing that might afford us help, and draw our Souls to God, and in the mean time take up another, which can no way help us; as when we lay down the Promise, and take up the Threatning.

Fifthly, when we set our minds too much on the Creature, or Honours, and seek our own baseness, or worldly pleasures.

In the next place, take these helps to lay hold on the Promise.

Labour to live by Faith in all straights and conditions, and by Faith fetch a supply for all your wants by the Promise from Christ.

Secondly, Mark the Promises well, which are the ground of all comfort, and read them over often.

Do not flutter up and down from one Promiſe to another, but lie a great while on ſome one, and wring and ſqueeze it by meditation upon it.

Thirdly, Apply the Promiſe aright; do not think it belongeth not to you, becauſe you have not that preſently which is propoſed in it: you muſt know that God ſetteth not down the time when it ſhall be fulfilled.

Fourthly, We are to wait patiently and humbly under our preſent Condition, until GOD grant our deſire: God's time is the beſt time.

Bleſs God for all his Promiſes, but eſpecially when they are made good to us.

In the next place, to thoſe that yet ſtand out, and have not cloſed with the Promiſe, I entreat you to come in to God, take his gracious offer, lay hold on the Promiſe: which that you may do, take heed of thoſe things that will be lets, and hinder you.

Take heed of all ſin, for the Lord ſaith, *Your ſins have kept back good things from you.*

Take heed of ſetting your mind too much upon the Creatures, for they will ſhut out God the Creatour. Old Men, do you come home to God; Young Men, do you remember your Creator in the days of your Youth; God this day calleth you, it may be he will never call more. How many hath the Lord ſtruck with death and ſickneſs? and how ſoon it may be any of our turns, I know not: Sickneſs is an unfit time to get Chriſt, and to make our peace with God.

If you ſtand ſtill you die; if you go on in ſin, you die: Therefore turn from all your ſin, and come in and lay hold by faith on the Promiſe, that ſo ye may live, and this that I have ſpoken unto you may not be in vain.

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THE SOUL's INVITATION UNTO Jesus Christ.

Cant. 5. 2. *Open unto me my Sister, my Love, my Dove, my Undefiled; for my head is filled with dew, and my locks with the drops of the night.*

FOR the opening of these words a little, before we come to the Doctrine, I must intreat you to look back to the beginning of the Chapter, where you may take notice, that though these words be the words of *Solomon*, yet they be spoken in the Person of Christ to the Church, and so consequently to our poor Souls. In the words you shall observe, the Lord Jesus Christ drawing near to our poor Souls, desirous to make use of them, or to draw us aside from the Creature and our selves, or whatsoever else we love, to have familiar acquaintance with himself.

Christ compared to a Suter.

The Lord in these words doth like a Suter, that is desirous to speed of the Errand he comes for; he comes not so much to speak with the House, as with the party he loves in it: so it is with Christ, therefore he desires to

get the Soul alone, as a Suter doth, and there to make known his mind unto her; *I am come into my Garden, my Spouſe*: And thus Chriſt doth draw the Soul into his Ordinances, that there he might declare his mind unto her. When Chriſt hath her in his Garden, which is nothing but in the Ordinances, there he labours to commend himſelf unto her, what he is, and what he is worth: *I have gathered my myrrh with my ſpices: eat, O friends, drink: yea drink abundantly, O beloved.*

Thus Chriſt is juſt like a Surer, who when he comes to ſpeak with one whom he loves, and hath drawn the party aſide, he doth make known his parts unto her. Give me leave to uſe this ſimilitude, becauſe it is very fit.

I ſay, when a Man hath got a Woman aſide, then he doth begin to brag and boaſt of himſelf, before he will break his mind unto her, and ſay, Wilt thou have me? then he doth diſcover his wealth, and wits, and parts, and the like unto her. So doth Chriſt: *I come into my Garden*; as if he ſhould ſay, I have found this World before I came, a World of Curſes, Bryars, Thorns and Thiſtles; but now I will have you know I have purchaſed a Garden, and have brought the Bleſſing of God into it; I have made the curſed World a Garden, and have enriched it with comforts for your ſakes. *I am come into my Garden*: That is, by ſin the Ordinances were nothing but buſhes and bryars to catch you in, ſo as thou art curſed if thou ſinneſt in the leaſt meaſure; but now, ſaith Chriſt, I have places of Bleſſings, a Garden, and there I purchaſed into it *myrrh with ſpices*,

By ſin the Ordinances were bryars and thorns.

spices, I have procured them with my blood; *myrrh with spices, honey with the honey-comb*, and this have I done. Is there ought of worth in the World wherewith I have not enriched it? It was a place of bryars and thorns before I adorned it. When Christ hath thus set forth his Excellency in the way of his Ordinances, for all flows from him, then he doth draw and allure the Creature; *Eat, O friends; drink, yea drink abundantly, O beloved.*

Christ allureth the Soul to embrace him.

Even as when a Suter hath said he is so much worth, he tells her he will give it her all, yea and himself too: so saith Christ, This I am worth, and if you will have me, all this will I give you, and my self too; I have done all this for your sakes, that you might be my beloved. And yet see the Spouse doth not answer him fairly and demurely, but rather, out of pride and hypocrisie, giveth Jesus Christ a denial, as it is, *I sleep, but my heart waketh*, Cant. 5. 1. and again, *Vers.* 3. *I have put off my coat, how shall I put it on?* And though it be a common thing amongst Men, to deny what they would have; yet to deal so with God it is a sin. But Christ will admit of no denial, but still continueth at the door knocking, and saying, *Open unto me, my Sister, my Love, my Dove*, deny me, be not squeamish; for if this World be of a wilderness made a garden, I made it a garden for thee: And therefore, *Open unto me my dove, my undefiled, for my head is filled with the drops of the dew of the night.*

My Love, I have taken all this pains day and night to make thee comely, for thee it was, and together with all these I will fasten my self upon thee; *therefore open, my love*, &c. what sweeter way could Christ use to draw her to himself than this? So much concerning the meaning of the words: so that you may see, the words be nothing else but an earnest suit of our Lord Jesus Christ, (like a sound lover) to the Souls of poor Creatures, that he might make a match with them.

Doct. That the Lord Jesus Christ desireth to be an earnest suiter, and a real speeder, between every poor Soul and himself.

First, That the Lord is such an earnest suiter, and desireth to be a real speeder, it is evident in that I have already opened unto you. Isa. 5. 1. *Now I will sing a Song to my beloved of his Vineyard.* Who do use to sing songs of love, but those who are suiters? who will a Man be so familiar with, unless it be one whom he loveth? he saith he hath a Vineyard. So that you may see he is an earnest suiter, and desires to be a real speeder. *What could he do more than he hath done?* a real speeder fain would he be.

What hath not Christ done to provoke a Creature to accept of him? *Greater love than this hath no Man, to lay down his life for his Friend*, Joh. 15. 13. may be, if a Man be in love with a Virgin, he will promise her many things, yet not his life; and if he tell her he will lose his life for her, he doth but complement: but Jesus Christ hath done so already, he hath not only given his life for his friends, but for his very enemies. *Why will you die, O you House of Israel? as I live, saith the Lord, I desire it not*, Ezek. 18. 31, 32.

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What could the Lord do more to save poor Souls from destruction? So I say, Christ is an earnest suter, and desires to be a real speeder, as appears by these following Signs.

Of Christ's love to his Spouse.

Sign 1. First, He is content to take the Journey from Heaven to Earth. When a King is to be married, and doth but send over for the Picture of some Princess, he demonstrates that he would marry; but when he goeth himself out of his own Land into another, it is a sure sign he purposeth to marry, if otherwise things miscarry not: so if Christ had sate in Heaven, and never come out, but sent for our Nature thither, is it not a plain demonstration he would marry us? but if he would leave Heaven, his own Land, if he would leave Honour for Baseness, then it is a plain sign he would be a real speeder.

Sign 2. The second Sign that a Man would be married is, when he doth set his best friends to plead for him. Hath the Lord Jesus a better friend than the Spirit of God? Hath not he made proffer of love to thy Soul? If he hath, it is a sign and real manifestation he would marry thee. If Christ should send his Messengers or Embassadors from Heaven, and denial after denial is made, and yet would have no denial; it is a plain sign that he would be a real speeder at thy hand. If a Man should use all his friends to speak to a Woman, is it not a plain sign that he were fond of her person? And so Christ doth send his Ministers, one of which is endued with more Grace and Wisdom than a thousand Men; hath not Christ used the best Rhetorick to win us? hath not he spent their Parts, Affections and

Graces

Graces in the ſute? and is it not plain then that Chriſt is not only an earneſt ſuter, but deſires to be a real ſpeeder? So you may ſee he would fain make a match between thee and himſelf; he hath not only ſent for the picture of thy nature, but came himſelf unto thee, and took thy nature upon him: ſo then Chriſt would fain be a real ſpeeder with thy poor Soul.

Object. Why ſhould Chriſt Jeſus be ſuch an earneſt ſuter unto me, and deſire ſo to ſpeed? I am a poor Worm, ſaith the Soul; what can Chriſt find in me? my Father was an *Amorite*, and my Mother an *Hittite*, *Ezek.* 16. 4. I have no Grace to adorn me, and how is it poſſible that Chriſt ſhould have me?

Anſw. Yea, it is poſſible that Chriſt will have thee; nay, it is not only poſſible, but Jeſus Chriſt is already become a real Suter unto thee, as will appear by theſe following Reaſons.

Of Chriſt's love to his Spouſe.

Reaſon 1. Firſt, Chriſt hath taken a view of our perſons, and likes them. If a Man once ſets his mind upon a Woman, he will have her, no body ſhall ſcarce withſtand him: I ſay, Chriſt hath ſeen us, and caſt his love upon our nature. It is ſaid, he did in no wiſe take upon him the nature of Angels, but took upon him the Nature of Man, even the Seed of *Abraham*. Jeſus Chriſt would needs take upon him the Nature of Man, to exalt it, and to honour Man. It is ſaid, *God ſo loved the World*, God the Son as well as God the Father; God being in our Nature cannot but pity our Perſons. If he had taken the nature of the Devils upon him, he would have pitied them, and

ſave

ſaved them: And now if we be never ſo vile, yet if we will ſtoop unto him, he hath that he deſireth.

Sampſon was a brave and valiant Man, for he was a type of Chriſt; and you ſhall read, that he eſpied a Woman amongſt the Daughters of the *Philiſtines*, and that he pitched his heart upon her, and both his Father and Mother could not beat him off from her; but, *Judges* 14. 1, 2. Give me her, *(he ſaith)* get her for me to wife, for I love her, I muſt have her. Then his Father and Mother ſaid unto him, What will you do with her? is there never a Woman among the Daughters of thy Brethren, but thou goeſt to the uncircumciſed *Philiſtines* for a Wife? No, they could not prevail: Get her for me, for ſhe pleaſeth me well. And afterwards in the former part of the following Chapter you ſhall find, *Judges* 15. 1, 2, 3. that when *Sampſon*'s Wife was given to his companion, he went and caught three hundred Foxes, and took Fire-brands, and turning them tail to tail, he let them go into the ſtanding Corn of the *Philiſtines*, and burnt up both the Shocks, and alſo the ſtanding Corn, with the Vineyards and Olives. Though this was not commendable in *Sampſon*, yet it was in *Chriſt*; for he may love us that were of this uncircumciſed World, and adulterate from him, and ſpoil Principalities and Powers for us. Again, Afterward *Sampſon* eſpied an Harlot, and went in unto her, whoſe name was *Delilah*, who was but a trap to betray him to the *Philiſtines*, and, before he would loſe her, he would ſuffer his Locks to be cut off; nay, he will lie, and part with the truth, and all for her: Yet being betrayed, he avenged himſelf on the *Philiſtines*, and ſlew more at his death than he did in all

all his life. *Sampson* in this was a true type of Christ, that mighty *Nazarite*, who came down out of Heaven to be avenged of the Devil and Sin. Christ, when he came, took a view of our Persons, poor Sinners and Harlots, and after he had taken a view of our persons, coming in our nature he would love us: Yea, saith God, they will do nothing but abuse my Son, and wrong thee, O my Son, and break thy heart, and vex thy spirit. He hath seen *Delilah*, and cannot but love us, and come in unto us. If thou wilt have them, saith God, they will discover thy strength to the Devil: as if God should say, If thou wilt have them, they will deal as badly by thee as ever *Delilah* did by *Sampson*, they will betray thee into the hands of Satan, they will bring thee to the Cross, and despitefully use thee, mock, and scoff, and spit on thee: and so they did.

Many will say, I will have such a one, though I go begging with her: Which is a very foolish Resolution, for the which God will make thee smart. Well, but Christ saith, I will not lose them for suffering, let the worst come to the worst; for I love them, therefore I will have them.

Reason 2. Because the Lord Christ cannot perform the office of a Saviour, except he be married unto us; and if he doth not, why then he loseth his coming into the World, his Blood, Death, and all his Sufferings; he looseth all his Miracles, all his Preachings, Prayers, and Tears, and the like: And did you ever see or hear of any Man that would loose a Ship for half a penny-worth of Tar; Even so it standeth with Christ and

and us, he cannot save thee, except he doth marry thee.

A Man that hath many friends, and they have as much to command in estate as he, if a poor Woman be indebted, he is not bound to pay her debts, except he marrieth her: So Christ, except he marrieth us, cannot pay our debts, he cannot satisfie for our sins; and God will not be too free of his Son's Blood. If your sins were never so much, and you be in Christ, Christ must satisfie for thee; Christ must have lien in Hell, had he not paid our Debts: so long as thou art married unto him, he must discharge thee. As now, if a Woman ow'd never so much, and she is worth nothing; in that day she is married she oweth not a penny, for the Law will come upon her Husband: so though we are never so much in debt, and worth nothing, in the day we are married to Christ we owe nothing, for the Justice of God cannot command it of us, but must go to Christ. The Lord Christ could not do this, except he were married unto thee; therefore thou must be divorced from Lust, and be betrothed unto Christ, for he that made thee is thy Husband: If we be united unto God, the Justice of God will not come for satisfaction to us, but to Christ, who is able to satisfie. I say, (as a Woman) What have you to do with me? go to my Husband. What (saith Justice) hast thou a Husband? then I have nothing to say unto thee. Justice will not come any more unto you, I warrant you; for if Christ Jesus be married unto me, then he must be charged with me, and discharge all my debts for me.

Because

Of Christ's love to the Soul.

Reason 3. Because Jesus Christ our Lord cannot discover and declare the deep and dear Affections to a Soul, which he hath purchased of his love towards her, under any other relation, but under the relation of a Husband. Why doth a Man desire to marry, but because he cannot express his love any other way? he cannot express his love so much in seeing her, or in sorrowing with her, but he must have her in bed with him, he must make over his whole estate to her, he must beget Children by her: and so Christ cannot beget Graces by thee, except he be married to thee. I must beget my likeness, saith Christ; I mean to be head of my Church; my Wisdom, Power and Parts are all for my Church; I cannot make this over except I marry; therefore, *Hos.* 2. 19. 20. *I'll betroth thee to my self, &c.*

Of Exhortation to desire the enjoyment of Christ.

Use. For Use; Hath Christ such an earnest desire of us? then this should teach us earnestly to desire Christ; we have more need of Christ, than he hath of us: do not think to be saved by Christ, and never to be subject unto him, never to be divorced from sin and all things for his sake: He will save Devils before he will save thee, if thou do so. Therefore let us be exhorted: what could Christ have done more than he did?

Sampson did never undergo so much for *Delilah* as Christ did for thee, therefore let us yield to this marriage, I mean of the Soul. The case may stand so in the marriage of the body, as that you

you may marry or not marry, and yet thou mayeſt be ſaved; but not ſo here: For,

He that marrieth not Chriſt, marrieth the Devil.

If you will not match with Chriſt, you muſt marry the Devil, and Sin, and you muſt be a hag and a baud for the Devil, if you will not be a Spouſe for Chriſt; and if he ſet you to murther your ſelves, you muſt do it, if you be not married to Chriſt: if you will not go double to Heaven, you ſhall never go ſingle: You will be bedded ſhortly in the Devil's bed, if you be not married to Chriſt. But if he be your Husband, if you be married unto him, he will fetch you home ere long; however he may ſuffer you to tarry here a while with your friend, it ſhall not be long before he will ſend for you: therefore there is a neceſſity of marrying to Chriſt. And why ſhould we not marry?

Queſt. *What is there in Chriſt, that he ſhould be ſo earneſt? What are his Excellencies?*

Anſw. What is there that is not lovely in him? What would you have in Chriſt that is not in him, and tranſcendently excellent in him? Would you have high Birth?

The Dignity of Chriſt his high birth.

1. For high Birth, Chriſt is the higheſt born of any, he is deſcended from God Almighty, and he never had any other Son but this, from all eternity he was the only begotten of the Father; you cannot match to any of like birth; Kings and Princes be but born on a Dunghill to Chriſt: Therefore if you ſtand upon Birth, conſider him to be God's only Son, *Pſal.* 2. *Thou art my Son, &c.* as if God ſhould ſay, I acknowledge thee to be

be my only Son by an everlasting generation; I am so far from being ashamed of him, as that I confess I have begotten him.

The Dignity of Christ, his high education.

2. A second thing in Christ is, as he is high born, so he is highly educated and bred. Many Princes may be born Clowns; many a Woman will say, I will not have him for a World, for he is a Clown: It is not so with Christ Jesus, for Christ was from everlasting with the Father: Prov. 8. 22, 23. *The Lord possessed him in the beginning of his way*; and again, *Then was I by him, &c.* Christ was ever with God, the Lord did possess me in the beginning of his way; Christ was brought up with God, daily he was his delight, brought up in Heaven before any World was made or thought on by any Creature; he wants no breeding, he hath what God hath, *I and my Father are one*, John 10. 33.

Of Christ's dignity in his great portion.

3. Do you stand for portion? he hath portion enough. That is it that many a Woman stands so much upon. What, hath he portion? Is he an able Man? Heaven and Earth, and Grace and Glory, all are his, and all his is yours; if you are Christ's, *all things are yours*: He hath wealth enough, so that there is no fear of want of portion.

The Comeliness of Christ.

4. Ay, but hath he Beauty, and is he comely? Yes, he hath Beauty enough, *he is all desires*, that is, altogether desirable for Beauty. As many will say, he or she is ugly to my view, such a one pleaseth me not: But all the Women in the World have not so much beauty as

Christ

Christ hath in him. Cant. 5. 10. *What is thy beloved more than another's beloved? My beloved* (saith the Spouse) *is the chiefest of ten thousand, &c.* Thou art beautiful, O my Love, (saith Christ) as *Tirzah*, comely as *Jerusalem*, and terrible as an Army with Banners: And, *Cant. 6. 5. Who is he that looketh forth, &c.* If Christ's Spouse be so beautiful as *Tirzah*, comely as *Jerusalem*; then Christ much more: Never was *Jerusalem* or *Tirzah* so adorned as Christ is. *If she be fair as the Moon, &c.* then what is he himself? What will you have more then? there is Birth, Breeding, Portion, and Beauty enough in Christ; certainly he is most lovely and desirable.

Object. Oh but, saith the poor Soul, *I cannot tell whether Christ will love me or no.*

Answ. The love of *Jonathan* was never so to *David*, as Christ's will be to you; from everlasting to everlasting he is God, therefore he will ever love. Christ doth love his Church most, when she is blackest and ugliest in her own eyes. Saith Christ, O thou fairest among Women, thou art as beautiful in mine eyes as the fairest Saint in Heaven; I have enough to make thee beautiful. Though thou hath lain among the Wicked, yet being married to Christ he will make thee as beautiful as the Wings of the Dove. Death slips our Marriage-knot, yet it doth not between Christ and the Soul; it possesseth of Christ's Love more fully, as it is, *Rom. 8. 39. For I am perswaded that neither life nor death, &c.* Adultery or the like, may diminish or break the bonds here, but it doth not in Christ; (although we should not sin that Grace may abound) waters cannot quench

The Love of Christ to his Spouse.

quench his love: What would you have more?

Object. I do not know if I shall propagate or be fruitful by him or no, as Women say.

Answ. But if you be married to Christ, you shall never be barren; as it is, *Cant. 6. 6. Thy teeth shall be like a flock of sheep, &c.* and none barren among them. Those that be married unto Christ shall be so far from barrenness, as they shall bear Twins.

Object. Again, saith the poor Soul, I am a poor sinful Creature, and I think his great Kindred will scorn me; surely God the Father will scorn me.

Answ. Though outwardly it may be so, yet here it is otherwise. God the Father doth bestow as real Love upon you (being married unto Christ) as upon Christ. Be not sorrowful, but comforted, and tell my brethren, *I ascend to my Father*, and to your Father, *&c.* If I be matched to Christ, God is as much my Father as Christ's. And as for Angels and Saints, they do rejoice at the Conversion of a Sinner. As for the Saints on Earth, mark *David, All my delight is in the Saints, and in those which excel in virtue.* As for his Friends and Kindred, they are all reconciled to thee.

Object. I cannot tell if Christ will keep me or no:

Answ. Thou shalt not fear, if thou art matched unto Christ, he will feed thee: Of the finest flower shalt thou feed of, and of all the dainties that can be; he will carry thee into his house, and Isa. 15. 5 *satisfie thee with fat things, &c.*

Object. Again, He will let me go in mean habit, it may be I shall be meanly clad.

Answ.

Answ. You shall observe that Christ doth not cloath his Spouse with base and mean attire; *Ezek.* 8. 10, 11, 12. *Now when I passed by thee, and looked upon thee, &c.* I adorned thee with curious Ornaments. Thou shalt be sure to be cloathed with Grace enough, thou shalt be made one with Christ, and have means enough, and length of days here, and glory hereafter. Why should you not match with Christ? A Woman may deny one and have another as good as he, but if you refuse Christ, you shall never have such another, Heaven and Earth hath not such another; if you be not married to Christ, you are spoiled for ever.

Quest. *What must I do if I be married unto Christ? What are my duties I must do?*

Answ. If you be married to Christ, you must set your affections on him, *His Banner over me was Love, O stay me with Flaggons, &c.*

Thou must have Faith, Plight me thy troth, saith God; avouch me to be thine, as well as for me to avouch you to be mine. As if he should say, wilt thou have my Son? thou must have him for better for worse; think of parting, if once you be married unto him. *Love to Christ.*

2. Thou must be in subjection to thy Husband; thou must subject thy self to Christ, his will must be thy will, you must give unto him prompt obedience in all things. *Subjection to Christ.*

3. Thou must get a forsaking heart from all others. A Woman forsaketh her Father's house, and goeth to live with her Husband: And so we must shake hands with all our sins, *Prefer Christ above all.*

sins, and bid them farewel, to go to live with Christ; and they twain shall be one Spirit; *For he that is joyned unto the Lord, is one Spirit,* 1 Cor. 6. 17.

Be fruitful to Christ.

4. Thou must be fruitful for Christ. *Herein is my Father glorified, that you bring forth much fruit.* If you have these things, Christ is your Husband, you are of a truth married to him.

Quest. *But what if I be married unto Christ, what should I have by it? Is it any Priviledge?*

Our benefits by being married to Christ.

Answ. I have told you enough already what you should have. Yet farther, thou shalt have God to be thy Father; *He that hath me, hath the Father also.* God the Father will come, and make his abode with thee.

The Spirit of Christ.

2. If thou be matched unto Jesus Christ, thou shalt have the Spirit of Jesus Christ to be thy comforter, that Spirit which sleeps in the bosom of God shall be with thee, the Comforter which abides with God and Christ shall abide with thee; *If I go not,* saith Christ, *the Comforter will not come*: The Spirit that comforted Christ on the Cross shall comfort thee, and do you know what it is to have a Comforter in affliction? This you shall have if you be matched unto Christ, you shall have the Spirit of all consolation and comfort.

The attendance of Angels.

3. Thou shalt have the Angels of God to attend thee, and to do thee any service: As if they should say, shall we attend you this day? shall we keep the De-

vil

vil from thee? we will bear thee in our arms, we will guard and defend thee, and do you any pleasure. The Angels are made ministring Spirits, set forth to minister for you. As when an Host of Horse-men and Chariots were sent to *Dothan* to fetch *Elisha* unto the King of *Syria*, 2 *Kings* 6. 15, 16, 17. his servant was afraid, when he saw the City compassed with Chariots and Horse-men, and cried out, Alas, what shall we do? his Master *Elisha* said, Fear not, for they that are with us are more than they that are with them: and after *Elisha* had prayed to the Lord to open his eyes, he beheld and saw the Mountains were full of Chariots and Horses of fire round about *Elisha*, he saw that the Host that was with him, and his Master was greater than those that were against him. And so the Angels attend continually upon the Children of God, in every business they go about.

The Promises.

4. All the Promises of God shall be a pledge unto thee: The Promises be the Seals of God's Bonds. The Will of a rich Man Sealed is as sure as if you had it in real performance.

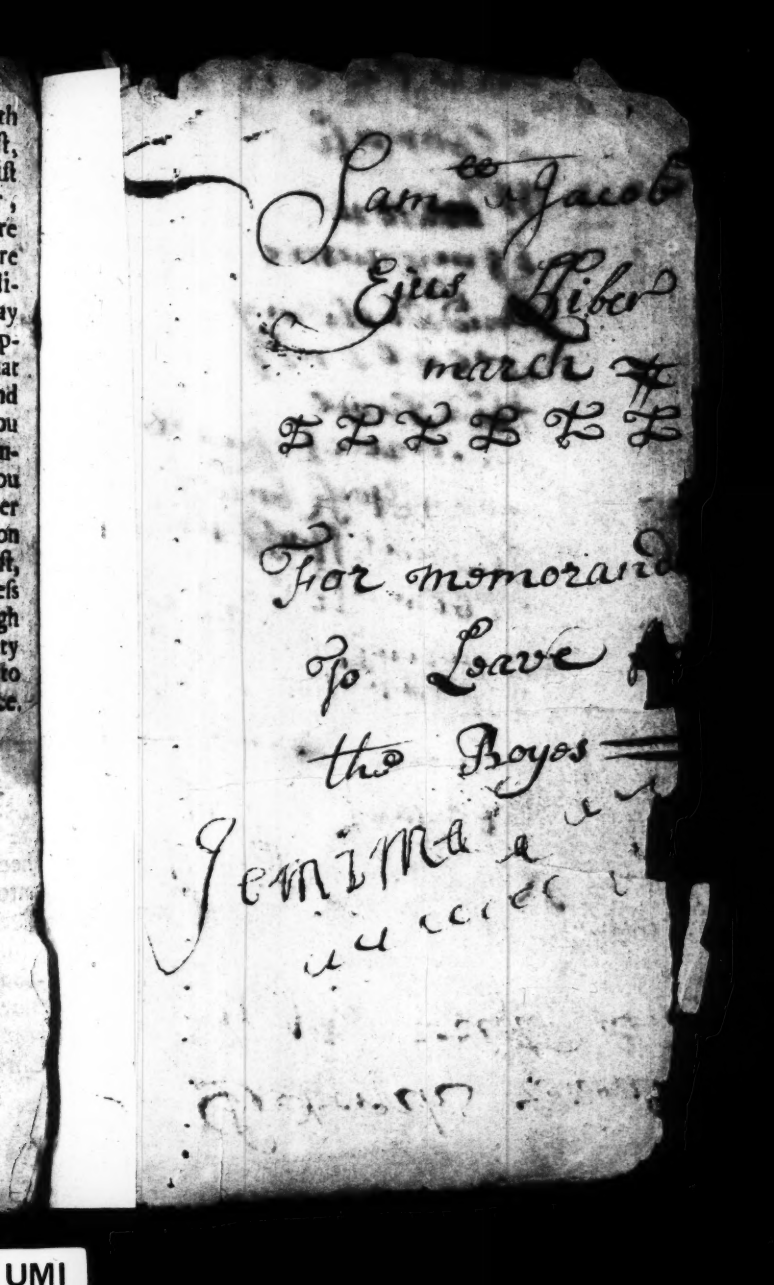
Protection from the Devil.

5. Farther, Thou shalt have the Devil do nothing but beat thee from sin and the creature unto Christ; he shall do thee no hurt. God lets the Devil be in the World for the good of his Children. *All things shall work together for the good of God's People*, for their advantage; for thou shalt have that which *eye never saw, nor ear heard, &c.* if thou art truly united to Jesus Christ.

Who

Who would not think it good to match with Christ? If thou consenteſt to match with Christ, he doth ſo with thee, and ſo I pronounce Christ and you married. As he was an earneſt Suter, now he is become a real Speeder, and you are made for ever happy; happy that ever you were born, happy that ever you ſaw him in his Ordinances, and that ever he came to thee in the way of Love, that your time was a time of love; happy that ever he took delight in thee, and that your heart is come unto him to cloſe with him, and to be his for ever bleſſed. Man or Woman, thou art in a Heavenly condition already, and ſhalt enjoy him for ever: I ſay, you are happy if you have him; but miſerable and wretched for ever if you want him. Poor wretch! your condition is miſerable, whoever thou art that haſt not Chriſt, thou art in an undone condition, who can expreſs it? who can make thee to underſtand it, although he ſhould declare it unto thee? The Lord pity thee, and bow thy heart and ear to attend unto the things that belong to thy Everlaſting Peace. Amen.

FINIS.



Sam^{ll} Jacob
Ejus Liber
march
For memorand
To Leave
the Boyes
Jemima